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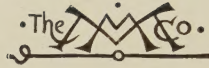
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University of Michigan Studies

HUMANISTIC SERIES

VOLUME X

THE COPTIC MANUSCRIPTS IN THE
FREER COLLECTION



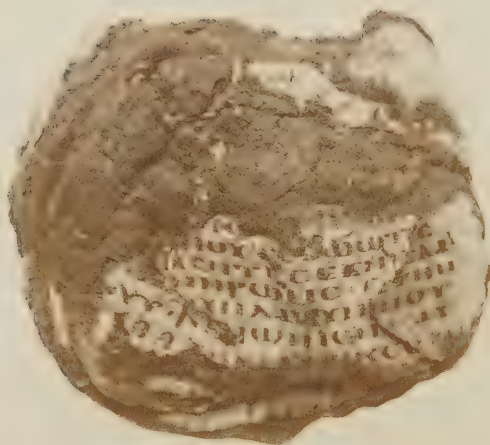
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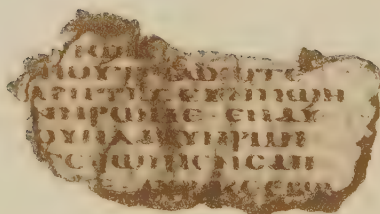
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PLATE I.

A



B



COPTIC PSALTER

- A. OUTSIDE, BEFORE SEPARATION OF LEAVES
B. SMALL REGULAR HAND [p. 256]

THE
COPTIC MANUSCRIPTS
IN THE
FREER COLLECTION

EDITED BY
WILLIAM H. WORRELL
HARTFORD SEMINARY FOUNDATION

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PREFACE

Part I of this volume was published in a small edition in 1916. The publication of Part II was delayed by conditions resulting from the War. In reprinting Part I in this volume no changes have been made.

The editor desires to express his gratitude for the unfailing interest and support with which Mr. Charles L. Freer followed the preparation of this volume until his lamented death, in 1919.

Professor Henry A. Sanders separated the leaves of the Psalter manuscript, read the proof-sheets throughout, and gave manifold advice in matters of palaeography and publication.

Professor Henri Hyvernât very kindly went over the entire material of the second part of this volume in advance of publication, and also read the proof-sheets. To him is due the credit of discovering that British Museum Manuscripts Or. 6780 and 7028 belonged with each other and with the leaves in the Freer collection.

Mr. Walter E. Crum loaned to the editor his personal collation of *The Earliest Known Coptic Psalter* with the original manuscript, obtained photographs of British Museum Manuscript Or. 6780, and gave much helpful advice.

Dr. L. D. Barnett obtained photographs of British Museum Manuscript Or. 7028, and kindly granted permission to publish both this and Or. 6780; and Mr. E. O. Winstedt generously waived a prior claim to this material.

Sir Frederic G. Kenyon kindly gave his opinion on the age of the handwriting of the Psalter manuscript.

Dr. A. A. Vaschalde, Dr. W. F. Albright, and Professor A. E. R. Boak gave assistance which has been acknowledged in its place. Dr. A. M. Perry kindly prepared the indices.

The libraries of the University of Michigan and of the Hartford Seminary Foundation gave much assistance through the purchase and loan of necessary books and photographs.

To all of these the editor wishes to express his gratitude and indebtedness.

The second homily is published as a new text, based upon a single manuscript; only the title is given by Budge, *Miscellaneous Coptic Texts in the Dialect of Upper Egypt* (1915), p. 1192. Since work was commenced upon it another, and apparently older, manuscript of the same homily has been brought to light which, however, has not been accessible to me; reference thereto is made in the article *Coptic Literature*, by Professor Henri Hyvernât, in the *Catholic Encyclopedia*, Vol. XVI, pp. 27 ff., and in *A Check List of Coptic Manuscripts in the Pierpont Morgan Library*, 1919, under No. XII (M 600) of A.D. 906. It is to be hoped that when the other manuscript has been made available by publication, many of the emendations which I have felt obliged to suggest will no longer be necessary.

WILLIAM H. WORRELL.

HARTFORD, CONNECTICUT,
May, 1923.

CONTENTS

PART I

INTRODUCTION :

	PAGE
The Coptic Manuscripts and Fragments in the Freer Collection	ix
Appearance and Make-up of the Collection	xi
Vellum, Writing, Date	xv
Punctuation and Spelling	xviii
Affinities of the Text	xxiii
Plan of this Edition	xxiii
The Reproduction of the Text	xxv

TEXT :

Coptic Psalter	I
Psalter Fragment	107
Job Fragment	110

PART II

INTRODUCTION :

	PAGE
Manuscript No. 2 and Fragment No. 10 of the Freer Collection	115
Appearance and Make-up of Ms. No. 2 and its Complements from the British Museum	116
Vellum, Writing, Date	116
Punctuation and Spelling	118
Peculiarities of Inflection, Construction, and Vocabulary	122
The Homilies	124
Manner of Edition	126
The Magical Text	126

TEXT :

A Homily on the Archangel Gabriel by Celestinus, Archbishop of Rome	129
A Homily on the Virgin by Theophilus, Archbishop of Alexandria	249
First Colophon	321
Second Colophon	322
Magical Text	323

TRANSLATION :

A Homily on the Archangel Gabriel by Celestinus, Archbishop of Rome	327
A Homily on the Virgin by Theophilus, Archbishop of Alexandria	359
First Colophon	379
Second Colophon	380
Magical Text	381

INDEXES :

	PAGE
Index of Coptic Words and Forms	385
Index of Greek Words	386
Index of Biblical Passages	392
Index of Names and Subjects	393
Index of Words in Other Languages	396

PLATES

PLATE	I.	COPTIC PSALTER	<i>Frontispiece</i>
	A.	Outside, before separation of leaves.	
	B.	Small regular hand.	
PLATE	II.	COPTIC PSALTER	FACING PAGE xiv
	A.	Round or "Coptic" hand.	
	B.	Change to square or "Greek" hand.	
PLATE	III.	COPTIC PSALTER	xvi
	A.	Round hand: CORONIS and number in primary hand.	
	B.	Square hand: Chapter sign and number in secondary hand.	
PLATE	IV.	COPTIC PSALTER	xviii
	A.	Round hand and square hand on the same leaf.	
	B.	Square hand, with example of round form.	
PLATE	V.	COPTIC FRAGMENTS	106
	A.	Fragment No. 9 [Job xxiv, 24 ff.].	
	B.	Fragment No. 1 [Ps. xliii, 24 ff.].	
PLATE	VI.	COPTIC FRAGMENTS	112
		Fragment No. 2 [Mat. i, 21 ff.].	
PLATE	VII.	COPTIC HOMILY ON THE ARCHANGEL GABRIEL	114
		British Museum Manuscript Oriental No. 7028 [p. 1]	
PLATE	VIII.	COPTIC HOMILY ON THE VIRGIN	118
		British Museum Manuscript Oriental No. 6780 [p. 60]	
PLATE	IX.	COPTIC HOMILY ON THE VIRGIN	122
		British Museum Manuscript Oriental No. 6780 [p. 61]	
PLATE	X.	COPTIC HOMILY ON THE VIRGIN	248
		Washington Coptic Manuscript No. 2 [p. 64]	
PLATE	XI.	COPTIC HOMILY ON THE VIRGIN	268
		Washington Coptic Manuscript No. 2 [p. 70]	
PLATE	XII.	COPTIC FRAGMENTS	322
		Fragment No. 10, Magical Text	

PART I

THE PSALTER AND TWO
FRAGMENTS

INTRODUCTION

i. THE COPTIC MANUSCRIPTS AND FRAGMENTS IN THE FREER COLLECTION

THE Freer collection contains the following Coptic manuscripts and fragments:

Manuscript No. 1, a large portion of the Psalter.

Manuscript No. 2, part of a homily on the Virgin.

Fragment No. 1, a small portion of the Psalter on three pieces of vellum (Plate V, B).

Fragment No. 2, a small portion of Matthew (Plate VI; i, 22 ff.).¹

Fragment No. 3, three large leaves and four small pieces, having originally two columns of writing in a large, neat, Fayyûmic (?) hand. In its present state the parchment is too badly crumpled to permit decipherment.

Fragment No. 4, one fly-leaf having pen-trials: **ΠΧΘ ΙϚ ΧϚ** etc.

Fragment No. 5, a fragmentary single leaf, having upon one side a half cursive, very black hand, and upon the other a pale slanting hand. Unintelligible.

Fragment No. 6, two small pieces with a very defective text, possibly magical. Unintelligible.

Fragment No. 7, three pieces of papyrus binding bearing letters in a large hand. Illegible.

Fragment No. 8, a parchment leaf from the inside of a book cover. It has a rude portrait of Christ (?), and an inscription of which one may still trace the letters:

--- ΠΑΧΘΕΙΣ
ΕΚΘΙΝΝΙ ΖΕ ---
ΕΚΜΝΤΕΡΥ ---

Fragment No. 9, a small portion of Job (Plate V, A).

Fragment No. 10, a magical text.

Fragment No. 11, piece of vellum once part of a book cover. Illegible.

Fragment No. 12, two pieces of vellum. Illegible.

Fragment No. 13, piece of vellum bearing an early hand. Illegible.

Fragment No. 14, two pieces of vellum. Illegible.

¹ The text, as far as legible, agrees with Horner's except for the reading **ΕΝΤΑϞΘΩΠΕ** pro **ΝΤΑϞΘΩΠΕ**.

Fragment No. 15, piece of vellum. Illegible.

Fragment No. 16, piece of vellum. Illegible.¹

All of these except fragment No. 10 are in the Sahidic dialect.

In the present publication we are concerned with all of them except manuscript No. 2 and fragment No. 10, which have been reserved for the second part of the volume.

Manuscript No. 1 and fragments 2 to 8 were bought by Mr. Charles L. Freer in May, 1908, a year and a half after the purchase of the well-known Greek manuscripts of Deuteronomy and Joshua, the Psalms, the Four Gospels, and the fragments of the Pauline Epistles. Fragments 1, 16 were bought in 1909, and 9 was brought from Egypt in the spring of 1912.

In Volume IX of this series, *The Washington Manuscript of the Four Gospels* (1912), p. 3 f.,² Professor Sanders has stated about all that can as yet be said of the provenance of the collection. The dealer who sold the manuscripts,³ Ali al Arabi of the village of Gizeh, near Cairo, at first asserted that they had been acquired in Akhmîm, Upper Egypt. Later he owned that the statement was false, and produced the actual finders, who maintained that the manuscripts had been discovered at a spot which, though it cannot at present be named, is quite consistent with all the other evidence; it would have been a likely refuge for fugitives from the ruined Monastery of the Vinedresser, which lay near the third Pyramid, and was near enough to modern Gizeh so that the manuscripts would naturally be offered there for sale. It is therefore impossible to believe that the manuscripts were found near the White Monastery at Akhmîm, or at Eshmunên.

Manuscripts Nos. 1 and 2 and fragment No. 10 appear to have been damaged by insects or worms working around the edges and making superficial holes, but not boring deeply. One of the Greek manuscripts was found to contain a living bookworm, so identified by biologists at the University of Michigan. This circumstance also connects the manuscripts with the Fayyûm. It must, however, be admitted that manuscript No. 2 was written in Esneh, and that other parts of the same manuscript, now in the British Museum, are said to have been found at Edfu.

The report that new finds had been made at Akhmîm-Sohâg, at the famous White Monastery, and that the Freer Greek manuscripts had come from that place, is easily explained by the fact that

¹ The last three were reconstructed out of eleven small pieces.

² See also Vol. VIII, p. 1, and references to earlier literature.

³ Except No. 9.

Mr. Robert de Rustafjaell in February, 1907, heard of the discovery of manuscripts in Upper Egypt, and found upon investigation that part of them had been taken from an old Coptic monastery, about five miles south of Edfu, within whose ruins now stands a modern structure popularly known as the New White Monastery. Another story given him at the same time was that they had come from Thebes (Akhmîm-Sohâg).¹

ii. APPEARANCE AND MAKE-UP OF THE COLLECTION

The theory of the Fayyûmic origin of the collection — excepting the two large pieces, manuscript No. 2 and fragment No. 10 — is supported by an examination of the format (see plates) in connection with other manuscripts of known Fayyûmic provenance.

Manuscript No. 1 must have been, when complete, a volume of seven hundred pages of about $2\frac{3}{4} \times 3\frac{1}{8}$ inches, which would have been a size very difficult to bind or to use, as is recognized by the editors of the *Oxyrhynchus Papyri*, Vol. VII, No. 1010. It is possible that the leaves were intended to be bound into small volumes, or not at all. The latter case would explain the extensive displacements hereafter to be discussed. As in the case of all the small manuscripts enumerated below (excepting the *papyrus* manuscript No. 28 of the John Rylands collection, Manchester), there is no trace of binding. Perhaps such small-sized copies of the Psalms and Gospels may have been in vogue at one time and in one community, in which a use had thus been discovered for the trimmings of larger books. To reduce a large number of skins to a given size, strips of some width must often be cut off. These ordinarily include the rough and buckled parts around the extremities of the animal. Noteworthy in this connection is the rough hair-grain of parts of our manuscript. Such trimmings would furnish folio quires of small size; and the format, once established, may have been found convenient for certain purposes. The manuscripts mentioned by Horner, *Coptic Version of the New Testament in the Southern Dialect* (Oxford, 1911), Vol. III, Appendix, p. 377 ff., though small, appear to be somewhat larger than one would expect to have been made from scraps of parchment.

For purposes of comparison I append a list of the small manuscripts which have come to my notice :

¹ See *The Light of Egypt*, by Mr. de Rustafjaell, London, 1909; *Coptic Apocrypha in the Dialect of Upper Egypt*, by E. A. W. Budge, London, 1903; a review of Budge's *Coptic Apocrypha* in *Zeitschrift der deutschen morgenländischen Gesellschaft*, Vol. 68, p. 176 f., by Mr. W. E. Crum; also an article in the *Theologische Literaturzeitung*, 1908, No. 12, by Dr. Carl Schmidt.

1. Size, 5.6 x 8.4 cm. Vellum. 4th century. Greek. Fayyûm. 12 lines of 10 letters each. Large hand. *Oxyrhynchus Papyri*, Vol. VII, 1910, No. 1010.

2. Size, 5.8 x 9 cm. Vellum. 5th century (?). Coptic. Fayyûm. 12 lines of 8 letters each. Large hand. Freer collection, fragment No. 2.

3. Size, 6.4 x 7 cm. Vellum. 5th century (?). Coptic. Fayyûm. 15 lines of 11 letters each. Illegible. Freer collection, fragment No. 3. Possibly a part of No. 10 below.

4. Size, 6.6 x 7.5 cm. Papyrus. 3d or 4th century. Greek. Provenance unknown. 15 lines of 18 letters each. Large hand. John Rylands Library, Manchester, No. 28. See Hunt, *Catalogue of the Greek Papyri in the John Rylands Library, Manchester*, 1911, plate 5, 18. Traces of binding.

5. Size, 7 x 8 cm. Vellum. 5th century (?). Coptic. Fayyûm. 18 lines of 12 letters each. Large hand. Freer collection, No. 1. This is the Psalter manuscript here published.

6. Size, 7 x 8.5 cm. Vellum. Two fragments, now separated, but once a double leaf of a quire—perhaps the second and seventh of an eight-leaved quire. 5th century (?). Coptic. Fayyûm. 20 lines of 13 letters each. Small hand. Freer collection, fragment No. 9. This is the Job fragment here published.

7. Size, 7 x 9 cm. Vellum. 5th century (?). Coptic. Provenance unknown. 11 lines of 11 letters each. Very large hand. British Museum, manuscript Or. 3518. See Crum, *Catalogue of the Coptic Manuscripts in the British Museum*, 1901, No. 142. Kenyon, *Handbook to the Criticism of the New Testament*, 1901, p. 160. The Berlin Museum manuscript Or. oct. 408 is said to be a part of the same.

8. Size, 7.4 x 8.8 cm. Vellum. 4th century. Greek. Fayyûm. 22 lines of 27 letters each. Very small hand. *Oxyrhynchus Papyri*, Vol. V, 1908, No. 840.

9. Size, 8 x 10.1 cm. Vellum. Early 4th century. Akhmîmic Coptic. 12 lines of about 11 letters each. Thought by Crum to be written in a special Middle Egyptian hand. Crum, *Coptic Manuscripts Brought from the Fayyûm*, London, 1893, p. 2 f., plate 1.

10. Size, 9 x 9.8 cm. Vellum. 4th century. Greek. Fayyûm. 14 lines of 18 letters each. Medium large, thin hand. *Oxyrhynchus Papyri*, Vol. VI, No. 849.

11. Size, 9 x 10 cm. Vellum. 5th century. Greek. Fayyûm. 12 letters to a line. Large hand. *Oxyrhynchus Papyri*, Vol. VI, No. 848, cf. No. 847.

12. Size, 9 x 10 cm. Vellum. 5th century (?). Coptic. Fayyûm. 24 lines preserved, of 18-20 letters each. Small, beautiful, ancient hand. Freer collection, fragment No. 1.

The remaining Freer fragments are not in a condition to be utilized in the discussion.

When brought to Detroit the Psalter manuscript (No. 1) appeared as in Plate I. It had been attacked by insects or worms. Decay, and perhaps fire, had reduced the edges to carbon, under which, especially at one corner, the parchment had melted into a gelatinous mass containing particles of sand. Shrinkage at the edges was apparent. Within the mass were three fresh breaks, undoubtedly modern, and without displacement of the leaves.

The separation of the leaves, which were very thin and brittle, was successfully accomplished by Professor Sanders through the use of a damp sponge and penknife. Often two leaves would adhere so firmly as to seem in every respect to be one. They were largest at the middle of the mass, and decreased toward the ends until they became small fragments. Not all of the smallest pieces, containing sometimes only a few letters, could be positively identified.

A remarkable and difficult feature was the displacement of leaves, which is shown in the following comparative tables, the first of which indicates the order of the leaves when the manuscript was discovered, the second the true order in which they must have been arranged in the beginning.

FIG. 1. TABLE SHOWING THE ARRANGEMENT OF LEAVES AND PAGES IN THE COPTIC PSALTER WHEN DISCOVERED

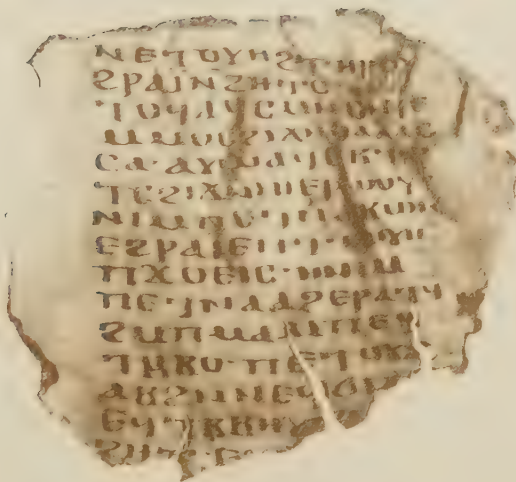
ORDER OF LEAVES	PAGING	BLOCKS	ORDER OF LEAVES	PAGING	BLOCKS
128-130	fragments		54	138-137	8
125-127	24-19		53	179-180	7
123-124	25-26		52	200-199 frg.	
114-122	44-27	15	51	179-180 frg.	
lost	45-46		41-50	200-181	6
100-113	74-47		34-40	178-165	5
99	fragment		33	201-202 frg.	
92-98	151-164	14	32	fragment	
89-91	143-148	13	6-31	251-201	4
88	140-139	12	4-5	252-256	3
87	142-141		3	257-258	2
81-86	75-86	11	1-2	17-18	1
56-80	136-87	10	0	fragments	
55	150-149	9			

FIG. 2. TABLE SHOWING THE PROPER OR ORIGINAL ARRANGEMENT OF LEAVES AND PAGES IN THE PSALTER

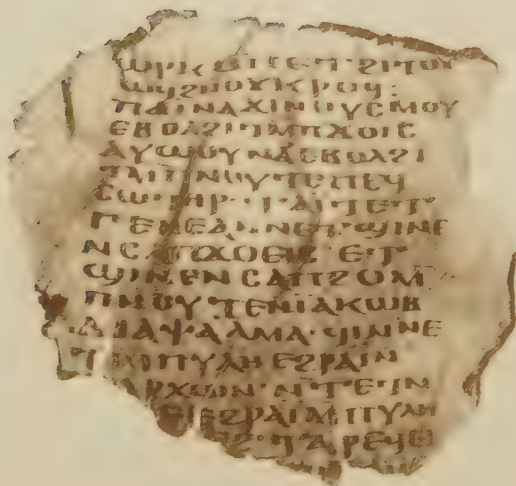
BLOCKS	PAGING	QUIRE NUMBER	SIZE OF QUIRE
lost	1-12	1	12
lost	13-16		
1	17-18		
	19-24	2	16
	25-26		
15	27-28		
	29-44	3	16
	45-46		
	47-60	4	16
	61-74		
		5	16
11	75-76		
	77-86		
		6?	12?
	87-88		
	89-104	7?	16?
10	105-120	8?	16?
	121-136	9?	16?
			Break between quires
8	137-138		
12	139-142	10?	12?
13	143-148		
			Break between quires
9	149-150		
		11?	16?
14	151-164		
			Break between quires
5	165-178		
		12?	16?
7	179-180		
			Break between quires
	181-188	13?	8?
6	189-200	14?	12?
			Break between quires
	201-211	15?	12?
	212-223	16?	12?
4	224-235	17?	12?
	236-251	18?	16?
			Break between quires
3	252-256		
		19?	?
2	257-258		

PLATE II.

A



B



COPTIC PSALTER

A. ROUND OR "COPTIC" HAND [p. 103]

B. CHANGE TO SQUARE OR "GREEK" HAND, 1. 3 [p. 104]

The quire signature $\tilde{\epsilon}$ in the upper right hand corner of page 76 shows that the latter closed the fifth quire of the volume or of the first of several small volumes, and that probably the first five quires, allowing four blank pages at the beginning, were arranged as $12 + 16 + 16 + 16 + 16$. The scheme of the remaining quires is purely hypothetical, but supplies an arrangement by which the breaks occur for the most part between quires. Yet even so there is a break within the fifth quire (pages 74-75). There are no traces of binding; and if there ever were quires of any size they must have been reduced to loose leaves before the ancient displacements took place.

iii. VELLUM, WRITING, DATE

Of the illegible fragments 3-8 nothing need be said.

Fragments 1, 2, and 9, and manuscript No. 1 are written upon similar material, in handwriting which is similar yet not identical, and they are all doubtless of about the same period. They have been described above (pages xii f.), and the dating is discussed below. Cf. plates 5 and 6.

The Psalter manuscript No. 1 is mostly or entirely of goat skin, varying in thickness from eight to seventeen hundredths of a millimeter. The leaves were originally about 7×8 cm., and contained from 13 to 18 lines of from 8 to 18 letters each: a quite extraordinary fluctuation. The upper lines are generally shortest, and the last line or two longest, but not invariably so (cf. page 140). Note the short line 15 on page 153. Ruling is visible in a few places only; and is provided sometimes for every line, — especially for the first two lines, — sometimes for alternate lines. The characters are placed usually just above or just below, rarely upon the lines. The marginal limits are maintained by perpendiculars.

The writing is clear but rude. One is inclined at first to recognize three distinct hands (as shown in Plates I-IV), which for convenience we shall call *A*, *B*, and *C*.

A is found pages 18-104, line 3 a; 116-117; 126-237; 248-252.

B is found pages 104, line 3 b-115; 118-125; 238-247.

C is found pages 253-258.

On page 240 a single upsilon occurs, and on pages 239 and 244 a mu, which, though found in the midst of a *B* section, would have to be assigned to *A*.

A is characterized by "round" forms of the three letters alpha, mu,¹ and upsilon: α μ υ .

¹ Another form μ is occasionally used for condensation; cf. pages 198, 229.

B is characterized by "square" forms of the same: **Α Μ Υ**.

C is a very small, regular hand, having exceptionally long and upright stems to alpha and mu, and a shima which leans backward.

A more careful examination reveals the fact that *A* and *B* are, except for the three letters mentioned, identical; cf. especially the ugly form of hori. With less certainty one must also admit that shrinkage of the parchment might explain the condensed, upright, rigid character of *C*. The hori of *C* is not always as bad as in *A* and *B*, however. Although not entirely certain, it is probable that the whole manuscript is from one hand.

The few corrections in the manuscript are in dark ink, and were probably made by the original scribe before leaving the page, and without blotting off. There was probably no diorthotes, since other errors remain uncorrected (cf. page 140). The coronis and chapter number (or other sign) are written in dark ink on pages 87, 90, 100, 124, 131, 169, 188, 210, 224, probably simultaneously with the text; but in light or blotted off ink on pages 106, 112, 115, 127, very likely at a later time, by the same or another scribe. Similarly the page numbers 72, 88, 117, seem to be in darker ink than pages 73, 76, 83, 86, and the quire signature 5.

It remains to explain why a scribe should employ for pages at a time, alternately, and with occasional slips, first the "round" and then the "square" forms of alpha, mu, and upsilon; and to determine whether such use has any bearing upon the date of the manuscript.

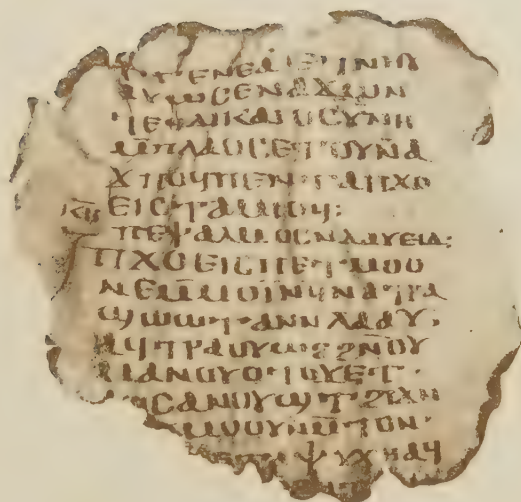
It must be accepted as evident from our manuscript, if it were not otherwise established, that both the "round" and "square" forms were in use at the same period. The fluctuation of the copyist may have been fanciful, or due to the use of different exemplars on different occasions. The "round" forms greatly predominate. None of the theories suggested to me, as *e.g.* the influence of the hair-side and flesh-side of the parchment, seems applicable.

The dating of Coptic manuscripts is notoriously difficult. Professor Hyvernat promises a revision of accepted opinion on the basis of the Morgan collection; but his publications are not yet available, and our data are meager.

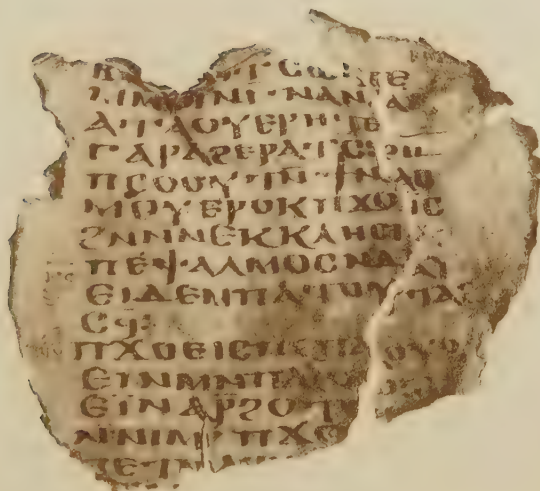
The London Sahidic Psalter manuscript (Brit. Mus. Ms. Or. 5000) has been dated by its editor, E. A. W. Budge, at about 700 A.D.; the Berlin Sahidic manuscript by its editor, Alfred

PLATE III.

A



B



COPTIC PSALTER

- A. ROUND HAND: CORONIS AND NUMBER IN PRIMARY HAND [p. 100]
- B. SQUARE HAND: CHAPTER SIGN AND NUMBER IN SECONDARY HAND [p. 115]

Rahlfs, at about 400 A.D. The Freer manuscript may be presumed to lie between these two. Dr. Kenyon is inclined to put it at the extreme end of this period or later. On the other hand, the small sized Fayyûmic manuscripts mentioned, which resemble it in appearance, are dated by their editors from the third to the fifth centuries, and no later.

Rahlfs, in the introduction to his edition of the Berlin manuscript, *Die Berliner Handschrift des sahidischen Psalters* (Berlin, 1901), page 12, says: "Auch die Schrift beweist, dass der Berliner Psalter zu den ältesten koptischen Pergamenthss. gehört. Die griechischen Buchstaben zeigen keine Spur von dem specifisch koptischen Ductus, sondern sind den Buchstaben der ältesten griechischen Pergamenthss. sehr ähnlich" It is difficult to understand how the presence or absence of the "round," so-called "Coptic" forms of alpha, mu, and upsilon (if that is the editor's meaning) could be of much service in dating a manuscript which in any case is later than the third century.

At the beginning of Coptic Christianity and of Coptic literature, the Egyptians simply used the contemporary Greek hands, of which a great many were current in Egypt.¹ The so-called Coptic forms were not used exclusively by Copts, nor exclusively for writing Coptic. In all the centuries of the uncial one may find varying degrees of admixture of these forms; and not alone in Egypt. They are really cursive forms, which came to be used more and more by writers of Coptic in proportion to their disuse by writers of Greek uncial. There seems to be some doubt as to the order of their introduction into Greek manuscripts. Thompson, in his *Introduction to Greek and Latin Palaeography* (1912), pages 190 ff., gives upsilon from the third century B.C. onward; alpha from the first century B.C. onward; and mu from the first century A.D. onward. Gardthausen traces alpha back to the Ptolemaic period, and mu and upsilon to the first century A.D., after which time they are said to have been in continued but not exclusive use. For instance, one manuscript of 88 A.D. has alpha only; another, of 99-100 A.D., has all three letters; two others, of the first or second centuries A.D., have mu and upsilon only; another, of 200-295, has none of the three; the Sinaiticus, of 400 A.D., has mu only; the Vaticanus, of the fourth century, and the Alexandrinus, of the fifth century, use mu in numerals, in titles, and at the ends of lines. Thirteen others, from the early sixth to the tenth century, lack all

¹ Cf. Gardthausen, *National- und Provincialschriften*, in the *Byzantinische Zeitschrift*, Vol. XV, 1906; and *Griechische Paläographie*, 1913, Vol. II, page 248 f.

three of the forms, except upsilon in one manuscript of the tenth century.

As for the Coptic manuscripts, the Berlin Psalter, of about 400 A.D., has none of the forms; but a manuscript, dated by Kenyon 350 A.D. and published by Budge in his *Coptic Biblical Texts in the Dialect of Upper Egypt* (London, 1912), employs mu at the end of a line (Plate 2), mu and upsilon at the end of a line (Plate 1), all three forms (Plate 4), and none of the forms (Plates 3, 5, 6, 7, 8, 9). Plate 4 exhibits both "round" and "square" forms on the same page. The London Coptic Psalter, published by Budge as *The Earliest Known Coptic Psalter* (London, 1898), and dated, as we have seen, about 700 A.D., shows in the plates all three of the letters, with no exceptions. Yet the sixth-century manuscript in *Führer durch die Ausstellung der Sammlung Erzherzog Rainer*, Vienna, 1894 (Plate 7, Nos. 133-140), mixes the forms.

iv. PUNCTUATION AND SPELLING

The manuscript employs no capitals and no coloring. At the end of Psalm 49 a simple ornament is used, as also on page 115 (Plate III). A coronis is generally used to mark the actual beginning of a psalm, and the first word of the psalm or of the title may be indicated by slight extension into the margin; but there is no invariable rule. There is no spacing between words. The usual abbreviations $\overline{\text{ΠΙΝΑ}}$ and $\overline{\text{ΠΙΗΛ}}$ are employed. As in Greek manuscripts, final nun at the end of a line is sometimes indicated by a short dash above the vowel (see pages 52, 141, 190, 207). A similar dash is placed over a single syllabic vowel at the end of a line and belonging to the first word in the following line (see pages 54, 193, line 13, 196, 207, 217), but not invariably so (page 193, lines 2, 3). A short dash sometimes occurs in place of the familiar double dot over the iota (pages 110, 245). On page 207 is found $\overline{\text{ΠΟΥΧΑΙ}}$. The five signs ~ ~ ~ ~ ~ , are used indiscriminately above or to the right of the last letter of the word, as hereafter described. The last three are rare (pages 163, 224), and the ~ is by far the commonest. They are employed in the following positions:

1. With a final consonant before an initial consonant.
2. With a final vowel before an initial vowel.
3. With a final consonant before an initial vowel.
4. With a final vowel before an initial consonant.

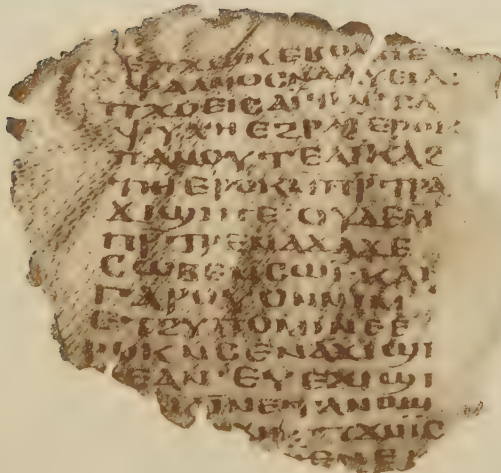
The first of these occurs about twice as often as any of the others, which are about equally represented; and it is the first of

PLATE IV.

A



B



COPTIC PSALTER

A. ROUND HAND AND SQUARE HAND ON THE SAME LEAF [p. 116, cf. p. 115]

B. SQUARE HAND: ROUND FORM IN l. 14 [p. 106]

these which most nearly resembles the Greek usage with foreign words, particularly proper names having un-Hellenic endings. Correct division of the syllables in Coptic being vital to the sense, the functions of the sign were extended.

A single point, in one of three positions (· · ·) without distinction, is used for primary divisions of punctuation. The double point (:) has greater force. Instead of the usual lines placed over the word **ΔΙΑΨΑΛΜΑ**, a number of points are used on page 226.

The superlinear dashes are usually placed or extended too far to the right, as is common in manuscripts. Since there is a general tendency to make swinging off-strokes (pages 185, 232, 142) and long dashes (pages 38, 196, 236) at the margin, there can hardly be any significance in such forms as **ΜΝΟΥ-** for **ΜΝ ΟΥ-** page 49, or **ΖΝΗΕΤ-** for **ΖΝ ΝΕΤ-** page 77, or **ΝΗΕΤ-** for **ΝΝΕΤ-** page 249. But a helping vowel, before or after the first member of a double consonance, may be indicated in **ΖΤΗQ** for **ΖΤΗQ** page 40, **ΖΤΗK** for **ΖΤΗK** page 188, **ΖΜΟМ** for **ΖΜΟМ** page 189; and between a liquid and a following consonant in **ΜΠΕQ-** page 222, **ΜΠΠΗΛ** page 51, **ΜΠЕК-** page 59, **ΜΠΕQ-** page 240.

Like the London Psalter¹ our manuscript writes **ΧΟΙC** instead of **ΧΟΕΙC** when it is necessary to save space at the end of a line. In other positions it has the latter form. This alone would show that no phonetic difference is involved in the two ways of writing the vowel.

The present manuscript, F, greatly favors the use of **Ι** for **ΕΙ**. The following is a list of the instances in which F differs from L, with the readings of all available manuscripts at these points.

A. **Ι** for **ΕΙ** in Greek loan words:

PAGE				
106	ΖΥΠΟΜΙΝΕ	FBTPist,	ΖΥΠΟΜΕΙΝΕ	L,
	ΖΥΠΟΜΟΝΗ	(noun) ZR;		
107	ΖΥΠΟΜΙΝΕ	FZTPist,	"	LB;
112	"	FZPist	"	L,
	ΖΥΠΟΜΟΝΗ	T (noun);		
120	ΖΥΠΟΜΙΝΕ	FZ,	"	L;
149	"	FZ,	"	L,
	ΖΥΠΟΜΟΝΕ	B (noun);		
172	ΖΥΠΟΜΙΝΕ	FZ,	"	L;
172	ΚΛΕΙΡΟΝΟΜΙ	F,	ΚΛΗΡΩΝΟΜΕΙ	LZ;
172	ΚΛΗΡΩΝΟΜΙ	F,	"	LZ;

¹ The reader is referred to pages xxiii f. for the sigla which are used from this point onward instead of the titles of the various manuscripts and editions.

PAGE				
178	ΚΛΗΡΟΝΟΜΙ	F,	ΚΛΗΡΟΝΟΜΕΙ	LZV;
84	ΒΟΗ-ΘΙΑ	FZ,	ΒΟΗ-ΘΕΙΑ	L;
96	"	FZR,	"	LT;
156	ΒΟΗ-ΘΙ	F,	ΒΟΗ-ΘΕΙ	LZ,
	ΒΟΙ-ΘΙΑ	(noun) R;		
197	ΒΟΗ-ΘΙ	F,	"	LBZ;
217	"	FFrag I,	"	LBZV;
50	[ΕΠΙΚΑ]ΓΑΠ	F,	ΕΠΙΚΑΛΕΙ	L,
	ΕΠΕΙΚΑΛΕΙ	Z;		
64	ΑΙΠΙΚΑΛΙ	F,	"	L,
	ΕΠΕΙΚΑΛΕΙ	Z;		
130	ΕΞΟΜΟΛΟΓΙ	FV,	ΕΞΟΜΟΛΟΓΕΙ	LZ;
212	"	F,	"	LBZ;
106	ΑΝΟΜΙ	FPist	ΑΝΟΜΕΙ	LBZR,
	ΑΝΟΜΙΑ	(noun) T;		
161	ΠΙΡΑΖΕ	FZ,	ΠΕΙΡΑΖΕ	LR;
183	ΤΑΛΑΙΠΩΡΙ	F,	ΤΑΛΑΙΠΩΡΕΙ	LBZ;
190	ΖΙΚΩΝ	FZMasp,	ΖΕΙΚΩΝ	LV;
160	ΑΙΝΩΧΑΙ	F,	ΕΝΩΧΑΙ	LZR.

B. ΑΙ for ΑΕΙ in Coptic words:

167	ΘΑΙΒΕC	FBZV,	ΘΑΕΙΒΕC	L;
215	"	FBZV,	"	L.

C. ΟΙ for ΟΕΙ in Coptic words:

191	ΤΑΜΙΟΙ	FZ,	ΤΑΜΙΟΕΙ	L;
193	ΛΟΙΖΕ	FZPist,	ΛΟΕΙΖΕ	L;
198	ΔΟΙΛΕ	FZMasp,	ΔΟΕΙΛΕ	LB.

D. ΟΥΙ for ΟΥΕΙ in Coptic words:

61	ΝΝΙΜΟΥΙ	FZ,	ΝΝΙΜΟΥΕΙ	L,
	ΝΝΕΙΜΟΥΙ	R.		

E. Ι for ΕΙ as initial consonant of a syllable in Coptic words:

73	ΝΙ-Ε-ΙΟΥΛ	F,	ΝΙ-Ε-ΕΙΟΥΛ	LZ;
126	Ν-Ε-ΙΟΥΛ	F,	Ν-Ε-ΕΙΟΥΛ	L,
	Ν-ΙΕ-ΟΥΛ	(metathesis) ZR;		
203	ΟΥ-Ε-ΙΟΥΛ	F,	ΟΥ-Ε-ΕΙΟΥΛ	LZ;
212	ΤΑ-ΙΟ	F,	ΤΑ-ΕΙΟ	LZ;
225	ΜΠ-ΙΕ-ΡΟ	F,	ΜΠ-ΕΙΕ-ΡΟ	LZRMasp.

It will be seen at once that F has Ι and L has ΕΙ without exception, the remainder being divided.

The manuscripts exhibit the usual, and some unusual, cases of confusion between vowels, diphthongs, and consonants. In Greek words:

Η and ΕΙ, Η and Υ, Η and Ι, Ε and ΑΙ, Ε and Α, Η and Α (Doric), Ω and Ο, Τ and Δ, Γ and Κ, ΓΞ and Ξ.

PAGE				
207	ΤΕΛΥΠΗ	F,	ΤΕΛΥΠΕΙ	LZ;
209	"	F,	"	LZ;
67	ΠΗΓΗ	LB,	ΠΥΓΗ	FZ;
168	"	LB,	"	FZ;
127	ΚΑΤΑΚΛΗΣΜΟΣ	FR,	ΚΑΤΑΚΛΥΣΜΟΣ	LZ;
141	"	F,	"	LZ;
156	ΒΟΗ·Θ(Ε)Ι	FLZ,	ΒΟΙ·ΘΙΑ	R;
64'	ΕΠ(Ε)ΙΚΑΛΕΙ	LZ,	ΑΙΠΙΚΑΛΙ	F;
66	ΧΕΡΟΥΒ(Ε)ΙΝ	LB,	ΧΑΙΡΟΥΒΙΝ	Z;
160	ΕΝΩΧΛ(Ε)Ι	LZR,	ΑΙΝΩΧΛΙ	F;
170	ΕΤΗΜΑ	F,	ΑΙΤΗΜΑ	LZ;
126	ΜΟΝΟΚ[Γ]ΕΡΩ[Ο]C	LZ,	ΜΟΝΟΚΑΡΟΣ	F;
83	ΜΕΛΕΤΗ	LZ,	ΜΕΛΕΤΑ	FB;
126	(supra);			
172, 6	ΚΛΗΡΩΝΟΜΕΙ	LZ,	ΚΛΕΙΡΟΝΟΜΙ	F;
253	ΤΥΝΑΤΟΣ	F,	ΔΥΝΑΤΟΣ	LZ;
126	(supra);			
142	ΜΑΣΤΙΓΞ	FBZ,	ΜΑΣΤΙΞ	L;
161	"	FZR,	"	L;
186	"	FBRV,	"	LZ;
191	"	FB,	"	LZ

I note also the spelling **ΧΑΛΑCΖΑ** (page 67) which may be an error merely.

W preceded by a vowel is written **ΟΥ** or **Υ** in F.

73	ΧΙCΙΕΟΥ	F,	ΧΙCΙΕΕΥ	L,
	ΧΙCΕΕΥΕ (error?)	Z;		
94	ΜΟΥ	FBZT,	ΜΟΥ	L;
181	ΠΕΟΥΟΕΙΩ	LZ,	ΠΕΥΟΕΙΩ	F;
168, 10	ΕΥΟΥΟΕΙΝ	LBZ,	ΕΥΟΕΙΝ	F (doubled).

F shows a preference for the doubling or "breaking" of vowels:

55	CΝΑΑΥΖ	F,	CΝΑΟΥΖ	B,	CΝΑΥΖ	L;
56	ΔΛΟΟΤΕ	FZ,	ΔΛΟΤΕ	L;		
95	ΖΟΟΡ	FZ,	ΖΟΡ	LB;		
151	ΤΟΥΧΟΟϞ	F,	ΤΟΥΧΟϞ	LZR;		

PAGE

188	ΜΠΡCΑΖΩΚ	F,	ΜΠΡCΑΖΩΚ	LZR;
215	CΑΖΩΚ	F,	CΑΖΩΚ	LZV.

On the other hand, F writes û-o and û-e for û-wo and û-we:

133	ΟΥΟCTN	FZ,	ΟΥΟΥΟCTN	L;
160	ΕΚΟΥNT	FR,	ΕΚΟΥΟΥNT	LZ;

Old forms of the article appear in two instances:

81 (bis)	NNIKΟΥI	F,	NNKΟΥI	LZ;
----------	---------	----	--------	-----

as also the uncontracted forms:

39	ΠΕΕΤ-	F,	ΠΕΤ-	T;
50	ΝΕΕΤ (?)	F,	ΝΕΤ-	LZ.

A striking feature of our manuscript is the doubling of intervocalic *n*, noted by Stern (*Koptische Grammatik*, § 72) as a peculiarity of Middle-Egyptian and, rarely, of Sahidic manuscripts. It occurs not only with $\bar{n}$ and $\bar{z}\bar{n}$ (Stern), but also with $\bar{m}\bar{n}$, $\bar{z}\bar{i}\bar{t}\bar{n}$, $\bar{x}\bar{i}\bar{n}$, $\bar{z}\bar{e}\bar{n}$, $\bar{n}\bar{n}\bar{a}\bar{z}\bar{p}\bar{n}$, and $\bar{a}\bar{x}\bar{n}$:

71	NNATNOBE	209	ZN NOYΓI-ΘAPA
98	NNEKKΛHCIA	215	ZN NOYMA
162	NNEKKΛHCIA	221	ZN NOYZBCΩ
195	NNEKKΛHCIA	71	MN NOYPOME
213	ZN NENZE-ΘNOC	71	MN NOYCΩTΠ
62	ZN NOYΔIKΔIOCYNH	156	MN NOY-ΘYPOH
83	ZN NOYNOδ	164	MN NOYΩAC
87	ZN NOYΩNE	166	MN NOYKPOq
111	ZN NOYMOCTE	173	MN NOYEBIHN
115	ZN NNEKKΛHCIA	77	ZITN NOYPOME
137	ZN NOYZAIβEC	204	ZITN NOYMA
160	ZN NOYNHCCTIA	80	XIN NAPHXC
161	ZN NOYKΩMΩ	107	XIN NENEZ
162	ZN NOYNOδ	79	NZENNACTE
162	ZN NOYAAOC	75	NNAZPN NOYTHY
195	ZN NOYNOδ	213	AXN NACOY
199	ZN NOYZOY		

In an effort to avoid the mannerism the scribe has written one *n* where there should be two, and two where there should be three.

208	NAKEEC	223	NOYEIOCTE
145	NNOYN		

The other manuscripts show no trace of this tendency.

V. AFFINITIES OF THE TEXT

The present manuscript possesses no remarkable textual features. It is closely related to the other Sahidic Psalter manuscripts, one of which, L, being complete and old, furnishes for us as for previous editors, a means of comparison.

If we take the cases in which F differs from L, and compare F in all such instances with all available manuscripts, we discover that most of the cases involve mere orthographic, or perhaps in part, dialectic peculiarities. These have been discussed in the preceding section. Only a few cases seem to lead back to a difference in text in the Greek; and the significance of these cannot, of course, be interpreted at present. Even the interrelation of the Sahidic manuscripts is not clear. F appears, when differing from L, to favor B in matters other than orthography.

PAGE	Ⲙ ^B	Ⲙ ^U	Ⲙ ^{vc.aR}	Ⲙ	UNIDENTIFIED
39	FZT	LZR	L		F ? Z
72	L				
78	LV				
85	L				
93	F				
93	LZT			LZT	F
94	FBZT				L
103	LZT				F
117	F				LZT
165	FBZR				L
168	L			L	F
216	LZV				
240	L				
246	FBZGol				
					L

VI. PLAN OF THIS EDITION

The list of available texts of the Sahidic Psalter has been published by both Rahlfs and Wessely in their editions; and from these I have taken the following list, adapting it to the purposes of the present edition, which does not extend beyond Psalm 53. At the same time I have indicated the sigla employed respecting them in this introduction and in the following text.

- F The Freer Coptic Psalter manuscript, No. 1, here published.
 B The Berlin manuscript, dated about 400 A.D., edited by Rahlfs in *Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1901.

- L The London manuscript, British Museum, Or. 5000, dated in the late sixth century, edited by Budge as *The Earliest Known Coptic Psalter*, London, 1898.
- Z The de la Zouche (later Parham) British Museum manuscript, dated in the ninth or tenth century, published by de Lagarde as an appendix to the Bohairic Psalter, *Psalterii Versio Memphitica, accedunt Psalterii Thebani Fragmenta Parhamiana, Proverbiorum Memphiticorum Fragmenta Berolinensa*, Berlin, 1875.
- T The Turin manuscript, dated about the fourteenth century, edited by Peyron in *Memoria della Regia Accademia di Torino*, Ser. II, 28.
- R Fragments now partly in Rome and partly in Naples, formerly of the Borgia Museum, dated ninth to twelfth century, edited by Ciasca in *Sacrorum Bibliorum Fragmenta Copto-Sahidica Musei Borgiani*, Rome, 1889.
- V Vienna fragments, dated early sixth century, edited by Wesely in *Sitzungsberichte der kaiserlichen Akademie der Wissenschaften in Wien*, Vienna, 1907.
- Masp Fragments copied by Maspero in Egypt, dated fifth to sixth centuries, edited by him in *Études Égyptiennes*, I, Paris, 1881 fol. See remarks below, page xxvi.
- Gol Manuscript of Golenischschew, dated in the ninth century, edited by von Lemm in *Bulletin de l'Académie de St. Pétersbourg*, new series, I, 1890.
- Bour Fragments edited by Bouriant in *Mémoires publiés par les membres de la mission archéologique française au Caire*, I, 3, Paris, 1887.
- Pist The Psalm texts embedded in the Pistis Sophia, published by Schwartz-Petermann, Berlin, 1851.
- Winst Fragments published by Winstedt in *Proceedings of the Society of Biblical Archeology*, xxv, 7.
- Frag 1 Part of the Freer collection, described above, page xiii.
- Schm¹ Schmidt's review of the Budge edition of L, *Göttinger gelehrte Anzeigen*, 1901.
- L^b and L^c The printed text of the Budge edition of L, and the collation of the same with the original manuscript by Mr. W. E. Crum.
- Ⓞ indicates the Greek text of Swete's *Old Testament in Greek*, Cambridge, 1896, which is, for our passages, the Vaticanus. Other symbols added to Ⓞ have been taken from Swete.
- Ⓜ indicates the Massoretic Hebrew text.

vii. THE REPRODUCTION OF THE TEXT

The manuscript has been reproduced as far as possible line for line. The original relative position of the words on the page has been observed as nearly as the word division would permit. The actual length of incomplete lines and pages could only be conjectured, since they are subject to wide variation in the manuscript. There is evidence for supposing it to be safe to employ as many as eighteen lines to a page, and an equal number of letters to a line, when restoring defective pages.

Missing portions of the text have been supplied from L, and indicated by []. Letters which can be recognized from the context and a comparison with L, but which are not independently recognizable, are indicated by 「 ㄱ 」。 It is impossible in this to avoid the exercise of a degree of personal judgment, with results which may not be approved by others in every case. When L is corrupt, the bracketed reading is taken from another source, indicated in the notes. No superlineation is employed within the brackets unless actually visible in the manuscript. It is not intended to exaggerate the importance of the manuscript by printing the text in full; but it seems necessary to do this if the reader is to distinguish easily between textual omissions and lacunæ in the parchment. The word-separation is not as extreme as that of Steindorff on the one hand nor of Budge on the other. In this matter there is always room for criticism, but it can be seriously offered only when the method is uneven, or when sense or grammar is violated. The chapter and verse numbers follow Swete's edition of the Greek text. The strokes over the letters are discussed above, pages xviii f.

The collation of the manuscript with L has been described on page xxiii. Mere typographical slips or scribal errors, in L or F, did not require the mention of other manuscript readings. For the sake of completeness, however, the regular and unimportant variation of **xoεic** and **xoic** was noted. No comparison of punctuation was attempted.

In the portion of the Psalter covered by our manuscript the Budge edition contains some sixty-five errors; and it was found necessary to indicate these, together with the corrected readings of the collation kindly loaned me by Mr. Crum, in order not to misrepresent the manuscript. Some of these were noted by Schmidt in his review. A few are paralleled in the earlier editions of Z and R, being incorrect division of letters into words.

The apparatus on pp. 107-112 of this book requires the explanation that the words *secunda manu* refer to the retracing of certain letters in a very black ink, and not to any change in the reading nor added letters. The Job fragment has been collated with the edition of Ciasca (cf. p. 329, ll. 7 ff.).

The British Museum manuscript Or. 7561, known as the Kennard Papyri, and consisting of some hundred and fifty biblical and patristic fragments, does not appear in the catalogue of Crum (closed in 1905), and must have been acquired since that date.

Manuscript Or. 7561 b is a volume containing an edition of these fragments, and bears the title **ΑΡΘΥΡ ΝΝΙΕΡΩΟΥ ΧΕ ΠΑΦΙΟΜ ΦΟ ΩΜΖ**,¹ *Fragmenta Saidica Transcripta et Commentata ab Arthurio des Revières*, 1848. On the following page is the note: "This book contains the transcript and notes by Arthurio des Revières, from the original papyri, in my possession, from which the Gospels of our Bible were translated. Henry Martyn Kennard, 27th May, 1906. Another transcript is said to be in the Munich Museum. My papyri, the originals, were supposed to have been destroyed during a bombardment of Alexandria."

If we compare the Psalm fragments in the Kennard collection with those published by Maspero (page xxiv), we find the passages to be the same. The latter alludes to "un homme dont l'œuvre entière, restée manuscrite, a été dispersée" . . . after having been prepared for publication thirty years before. "Ce curieux personnage" is apparently de Revières, who wrote in 1848. The bombardment of Alexandria occurred in 1882, Maspero copied them in 1883, and the British Museum acquired them in 1906.

¹ "Arthur of the Rivers, that is, of the Fayyûm, Thousand 847."

COPTIC PSALTER

p. 17 [ĪZ̄] [KOTK Π]ΧΟΕΙ[C
ΜΑΤΟΥΧ]Ε Τ[Α
†ΥΧΗ.] vi, 5

p. 18 [ĪH̄] [Z̄]N̄ [NAXIXEEYΕ
Τ]H̄POY[.] vi, 8

p. 19 [ĪΘ̄] [ΠΕ†ΑΛΜΟC ΝΑΑΥ
ΕΙΔ ΠΕΝΤΑΡΧΟΟC
ΕΠΙΧΟΕΙC Z̄Α ΝΦΑΧΕ
ΝΧΟΥCΕ]N̄ ΠΦ[Η
ΡΕ ΝΙΕΜΕ]N̄EΠ[—
ΠΧΟ]ΕΙC [ΠΑΝΟΥ
ΤΕ ΔΙΝ]ΑΙΖ[Τ]Ε ΕΡΟΚ[.] vii, 1-2

p. 20 [K̄] [Ε]ΨΙΧΕ [ΟΥΝ ΧΙΝΔΟΝC
Z̄N̄] N̄ΙΑΔΙΧ[.] ΕΨΧΕ
ΔΙΤ]ΦΩΒ[Ε ΝΝΕΤ
ΤΩΨ]ΒΕΙ [ΝΑΙ ΝΖΕΝΠΕ
5 ΘΟΟΥ] ΕΙΕ[ZΕ ΕΒΟΛ
ΖΙΤ]N̄ NΑ[ΧΑΧΕ ΕΙΨ
ΟΥΕΙ]Τ[.] vii, 4-5

p. 21 [K̄Λ̄] [Z̄M̄] ΠΠΟΥΕ[ZCΑ
Z̄N̄E] ΕΝΤΑΚΖ[Ω]N̄
ΜM̄]ΟΙC̄ ΑΥ[Ω] [ΟΥΝ
ΟΥCΥN̄]ΑΓΩ[ΓΗ ΝΑΑ
5 ΟC Ν]ΑΚΩ[ΤΕ ΕΡΟΚ
ΑΥΩ] Z̄Α Τ[ΑΙ ΚΟΤΚ
ΕΥΧΙ]C̄ΙΕ: vii, 7-8

- p. 22 [K̄B̄] ΛΥ[Ω] [KNA CO vii, 10-11
 ΟΥ]Τ̄N̄I ḤΠAIK[AI OC Π
 ΝΟΥ]ΤIΕ Π[ΕΤΖΕΤΑ
 ΖΕ Ν]N̄IΖH[Τ MN NE
 5 ΔΛΟ]T̄E· [ΟΥME TE
 ΤΑ]B IOH·Θ[ΕΙΑ NNAZ
 PM] ΠIΝΟΥ[ΤE·]
- p. 23 [K̄Γ̄] [AQ C]ΩMT vii, 13-14
 NT]EQΠ[ITE AQ
 CB T]ΩT[C· AQ COB
 TE N]ZH[TC NZ EN
 5 CK E]YH Ḥ[MOY· NEQ
 COT]E AQ[TAM IOOY
 NN ETOYNAPOKZOY.]
- p. 24 [K̄Δ̄] [EIC ZHH]T̄E[[A vii, 15
 ΠXIN ΔO]NC[[T̄NA A
 KE· AQΩ] MΠ[ZICE
 AQXΠE] TA[NOMIA·]
- p. 27 [K̄Z̄] [ETBE viii, 3
 NEKXA]XE[[BWA EBWA
 NOYXA]XE[· MN OY
 PEQXIKBA·]
- p. 28 [K̄H̄] [OYE]O OY[MN viii, 6-7
 OY]TIA[IO AKAA Y N
 KA]O IḤ [E]XΩQ· AK
 KA]ΘICT[Α MMOQ
 5 E]X IḤ N[EZBH YE TH
 POY] N̄N[EKΔIX·]

p. 24. 1 AQΩTM LbLc AQΩMT Pist Schm [A]QCΩMT B nQCΩMNT T

p. 27 incerta

p. 28. 5 NEZBHXE Lb NEZBHYE Lc

p. 29 [K̄Θ] [ΠΧΟ viii, 10-ix, 1
 ΕΙC ΠΕΝΧΟΕΙC ΝΘΕ
 ΝΟΥ]ΩΠ]ΗΡΕ ΠΕ
 ΠΕΚ]ΡΑΝ [ΖΗ ΠΚΑΖ ΤΗ
 5 Ρ]ΓΙ: [Ε
 [Θ̄] ΠΧ]ΩΚ ΓΕ]ΒΟΛ ΖΑ
 ΝΕΘ-]ΗΠ̄ [ΜΠΩΗΡΕ ΠΕ
 ΨΑΛΜΟC ΝΔΑΥΕΙΑ:]

p. 30 [Λ̄] [CΕΝΑΔΒΒΕ ix, 4-5
 ΝCΕΖΕ] Μ]ΠΕΚΜ
 ΤΟ ΕΒΟ]Λ· ΧΕ [ΑΚΕΙΡΕ
 ΜΠΑ]ΖΑΠ Μ]Ν ΠΑ
 5 ΚΒΑ]· ΓΑΚΖ]ΜΟΟC ΖΙ
 ΠΕΚΘ-]ΡΙΟ]Ν]ΟC ΠΕΤΚΡΙ
 ΝΕ ΝΤ]ΔΙ]ΚΑΙΟCΥ
 ΝΗ: —]

p. 31 [Λ̄Α] ΠΙΧ]ΟΕΙC ΩΟ ix, 8
 ΟΠ Ω]Α Ε]ΝΕΖ' ΑΓ
 CΟΒ]ΤΕ ἸΠ]ΕΓΘ-ΡΟ
 ΝΟC ΖΝ ΟΥΖΑΠ.]

p. 32 [Λ̄Β] [ΧΕ ΜΠΕΚ ix, 11-12
 ΚΩ ΝCΩΚ ΝΝΕΤ
 ΩΙ]Ν]Ε [ΝCΩΚ ΠΧΟ
 ΕΙC] ΨΑΛ]ΛΕΙ ΕΠΧΟ
 5 ΕΙ]C ΠΕ]ΤΟΥΗΖ ΖΝ
 C]ΠΩ]Ν.]

p. 33 : [ⲁⲓⲁ]

[ⲉ]ⲛ ⲙⲓⲡⲓⲮⲓⲗⲏ ⲛⲧⲓ
 ⲱⲉⲉⲣⲉ ⲛⲓⲥⲓⲣⲓⲱⲛ ⲛⲧ
 ⲛⲁⲧⲉⲗⲏⲗ ⲉⲭⲙ ⲡⲉⲕ
 ⲟⲩⲭⲁⲓⲁⲓ ⲁⲮⲧⲱⲗⲥ ⲛ
 5 ⲃⲓ ⲛⲉⲛⲉⲩⲱⲛⲟⲥ ⲉⲙ
 ⲡⲓⲧⲁⲕⲟⲩ ⲉⲛⲧⲁⲮⲁⲗⲁⲕ
 ⲉⲙⲓ ⲡⲉⲙⲓ ⲡⲁⲱ ⲉⲛⲧⲁⲮ
 ⲉⲙⲓⲡⲓⲧⲁⲕⲟⲩ ⲙⲁⲣⲟⲩⲃⲱ
 ⲡⲓⲉ ⲛⲧⲉⲩⲟⲩⲟⲩⲉⲣⲏⲧⲉ
 10 ⲡⲓⲭⲟⲏⲥ ⲟⲩⲟⲛⲉ ⲉⲃⲟⲗ

ix, 15-17

p. 34 [ⲁⲓⲁ]

[ⲭⲉ] ⲛⲓⲥⲉⲛⲁⲣⲓ
 ⲡⲱⲃⲱ ⲁⲛ ⲙⲓⲡⲉⲛ
 ⲕⲉ ⲱⲁⲃⲟⲗ ⲉⲩⲱⲡⲟ
 ⲙⲟⲛⲏ ⲙⲓⲡⲉⲃⲓⲏⲏ
 5 ⲛⲁⲉⲩⲉ ⲉⲃⲟⲗ ⲁⲛ ⲱⲁⲓ
 ⲡⲧⲏⲣⲕⲓ ⲧⲓⲱⲓⲟⲩⲛⲓ
 ⲡⲭⲟⲉⲓⲥ ⲙⲓⲡⲓⲣⲧⲓⲣⲉ
 ⲡⲓⲱⲙⲉ ⲃⲓⲙⲓⲃⲟⲙ
 ⲙⲁⲣⲟⲩⲕⲣⲓⲛⲉ ⲛⲧⲓ
 10 ⲉⲩⲉⲛⲉⲩⲱⲛⲟⲥ ⲙⲡⲉⲕⲙⲧⲟ
 ⲉⲃⲟⲗ

ix, 19-20

p. 35 [ⲁⲓⲁ]

[ⲉⲧⲃⲉ ⲟⲩ] ⲡⲓⲭⲟⲉⲓⲥ
 ⲁⲛⲕⲟⲩⲉ ⲛⲓⲥⲁⲃⲟⲗ ⲙⲓ
 ⲙⲟⲛⲏ ⲁⲕⲟⲃⲱⲕ
 ⲉⲙⲓ ⲡⲉⲩⲟⲩⲉⲓⲱ ⲛⲛⲉ
 5 ⲉⲩⲱⲡⲓⲥⲓⲥⲓ ⲉⲙⲓ ⲡⲧⲓⲣⲉ
 ⲡⲁⲥⲉⲃⲏⲥ ⲭⲓⲥⲉ
 ⲙⲓⲙⲟⲕⲓ ⲱⲧⲁⲣⲉ ⲡⲉⲛ
 ⲕⲓⲉ ⲭⲉⲣⲟ ⲥⲉⲛⲁⲃⲟ
 ⲡⲓⲟⲩ ⲉⲙⲓ ⲛⲉⲩⲱⲃⲟⲭⲛⲉ
 10 ⲉⲧⲟⲩⲱⲙⲉⲩⲉ ⲉⲣⲟⲟⲩ

ix, 22-23

p. 36 [Λ̄5]

[Α ΠΡΕQ

ix, 25-26

PNOBE †NOYBC

M]ΠXO[EIC KATA Π

A]Θĭ NTIEQOPΓH

5 NQN]A]ΘINE AIN[· M

ΠNO]YITE ĨΠEQ

MTO E]BIOA AN:

NEQZIO]OYE COΩ[Q N

OYOEI]Θĭ NIM· [AQ

10 Qĭ NNE]KZAP [MΠEQ

MTO] EBOL[· Q

NAPX]OIEI[C ENEQ

XAX]E T[HPOY·]

p. 37 [Λ̄Z]

[ΠΑΙ ΕΡΕ

ix, 28-29

TEQTAΠPO MEZ N

CAZOY] Γ2I CIΩ[Ε

Zĭ] KPOQĭ OYZIC[Ε MN]

5 ΓOIYMKAZ ΠEΓ[ΤZΑ]

ΠEQAAC[· QZMOOC]

Zĭ ĨMA Ĩ[δωpδ]

MĨŨPĨM[AO. AYΩ]

Zĭ ĨMA [Ε-ΘHΠ Ε]

10 ΓMIOYΟΥ[Τ NOYAT

N]OBE· E[PE NEQBAΛ

δωΩT [ΕΠZHKE·]

παλαιότερον p. 36. 4 παλαι L^a παλαιότερον παλαιότερον παλαιότερον

παλαιότερον p. 37. 1 ε[ετ]ρε L^b tacet L^c ερε Schim B ετερε·T

p. 40 [M̃]

ix, 38-39

[Α ΠΧΘΕΙC
C]ΩΙΤΗ ΕΠΟΥΩΩ
N]ÑΖΗΚΕ: ΑΠΕQ[ΜΑ
ΛΧΕ] †ΖΤΗQ ΕΠ
5 [CQQT]ΕΙ ΜΠΕΥΖΗΤ
[ΕΚΡΙΝΕ] ΜΠΟΡΦΑ
[NOC MN] ΠΕΤ-Θ̃B
[ΒΙΗΥ·ΧΕ] ÑÑΕΠΡΩ[ΜΕ
ΟΥΩΖ Ε]ΤΟΟΤ[Q Ε
10 ΦΟΥΦΟΥ] ΜΜΟ[Q [ΖΙ
ΧΜ ΠΚΑΖ.]

p. 41 [M̃A]

x, 2-3

·ΧΕ ΕΙC [N
ΡΕQ]P̃NOIΒΕ ΛΥC[ΩΙ
M̃ÑT ÑTEΥΠ[ΙΤΕ·]
ΛΥCQBT[ΕΙ [NNEΥ]
5 COTE ΕΠ[ΕΥΖΝΑΛΥ]
Ñ†COT[Ε· ΕΝΕΧ
C]ΟΤΕ Ζ[M ΠΖΩΠ
Ε]ΝΕΤC[ΟΥΤΩΝ ΖM]
ΠΕΥΖΗ[Τ· ΧΕ ΝΕΝ]
10 Τ[Α][ΚCΒΤΩΤΟΥ ΛΥ
ΤΑΥΟΟΥ ΕΖΡΑΙ.]

p. 40. 10 ΕΦΟΥΦΟΥΦΟΥ L^b tacet L^c ΕΦΟΥΦΟΥ BZT

p. 41. 4 CQQT E CQBT ZT

p. 42 [M̃B]

[NEQBAΛ ΔΩΦΤ
 Ε]Χ̃Ν̃ ΤΟΠ[ΚΟΥΜΕ
 Ν]Η̃· ΝΕQBOY[Ζ]Ε ΧΝΟ
 Ν]Ἰ̃ΩΗΡΕ ΝἸ̃ΡΩΜΕ
 5 [ΠΧ]ῬΟΕ[Ι]C ΝΑΧΝΕ
 [ΠΑΙΚΑ]ΠΟC ΜἸ̃ΠΑ
 [CΕΒΗC] ΠΕΤΜΕ ΔΕ
 [ΜΠΧΙΝ]ΔΟΝC̃ QM̃O[Ι]C
 ΤΕ ΝΤΕQ[†]ΥΧΗ Μ[Α]ΥΑ
 10 ΛQ̃· QΝΑ]ΖΩΟΥ Ε[ΧΝ
 ΝΡΕQΡ]ΝΟΒΕ Ἰ̃
 [ΖΕΝΠΑΩ· ΟΥ]Ἰ̃ΚΩ[Ζ]Ἰ̃
 [ΜΝ ΟΥ-ΘΗΝ ΜΝ ΟΥ
 ΠἸ̃Λ ΝΖΑΤΗΥ - -]

x, 4-6

p. 43 [M̃Γ]

[Α ΠΕQΖΟ ΝΑΥ
 ΕΠCΟΟΥΤ]Ἰ̃:
 [Ἰ̃Α] [ΕΠ]ΧΩΚ ΕΒΟΛ ΖΑ
 ΠΜΕΖΩΜΟΥἸ̃ Π[Ε]
 5 †ΑΛΜΟC Ἰ̃ΔΑΥΕ[ΙΔ]
 [ΜΙΑΤΟΥΧΟἸ̃ Π[ΧΟΕΙC]
 [Χ]Ε ΑΠΕΤΟΥ[Α]ΔΒ
 [Ω]Χ̃Ν̃· ΧΕ Α Μ[ΜΝΤ
 Μ]Ε CΒΟΚ [Ε]ΒΟΛ ΖΝ Ν
 10 Ω]ΗΡΕ ΝἸ̃[ΡΩΜΕ·]
 Α ΠΟΥἸ̃ Π[ΟΥΑ ΦΑΧΕ]
 Ἰ̃ΖΕΝΠ[ΕΤΦΟΥΕΙΤ]

x, 7-xi, 3

p. 42: 7 ΝΕΤΜΕ L^b ΠΕΤΜΕ L^c ΖΤΘp. 43: 4-5 ΠΕ† L^b ΠΕ† // L^c ΠΕ† // | ΝΑḲḲ L

p. 44 [MΔ]

[Α]ΥΩ ΟΥΛΑ[Σ] [ΝΡΕϚ
 Χ]ΕΝΟΘ̃ΝΨΑΧΕ:
 [ΝΕ]ΝΤΑΥΧΟΘΣ ΧΕ
 [Τ]̃ΝΝ[Α]ΧΙΣΕ ἦΠΕΝ
 5 [ΛΑΣ Ν]ΕΝCΠΟΤΟΥ
 [ΖΕΝ Ε]ΒΟΛ ΖΙΤΟΟ[Τ] [Ν
 ΝΕ· ΝΙ]Μ ΠΕΤ[ΟΙ] [Ν
 ΧΟΕΙC Ε]Ρ[ΙΟΝ· ΕΤ]ΒΕ
 ΤΤΑΛΛΑΙ]ΠΩΡΙΑ
 10 [ΝΝΖΗΚΕ Μ]̃Ν ΠΑΨ
 [ΑΖΟΜ ΝΝΕΒΙΗΝ·]

xi, 4-6

p. 47 [M̃Z]

[ΜΗ]ΠΟΙ
 [Τ]Ε ἦΤΑΩΒΩ [Ε]
 ΠΜΟΥ· ΜΗΠΟ[Τ] [Ε]
 ἦΤΕ ΠΑΧΑΧΕ [ΧΟ]
 5 ΟC ΧΕ ΑἶΔΜ[ΔΟΜ] [Ε]
 ΡΟϚ· ΝΕΤ-ΘΑΙ[ΒΕ Μ]
 ΜΟΪ ΝΑΤΕΛ[ΗΛ ΕΙ
 Ψ]ΑΝΚΙΜ· [ΑΝΟΚ ΔΕ]
 [Α]ΙΖΕΛΠΙΖ[Ε ΕΠΕΚ
 10 ΝΑ· ΠΑ]Ζ[ΗΤ ΝΑ]
 ΤΕΛ[ΗΛ ΕΧΜ ΠΕΚ
 ΟΥΧΑΙ]

xii, 4-6

p. 48 [ḿḥ] [īḥ] [ε]πχωκ εβ[ολ πε]αλ
 moc ḿaaγeia:
 πeχe πα-θeнт 2ḿ
 [π]eρ2нт χe mḿ noy
 5 [т]e [ψ]ooπ· ayтa
 [ko ay]cωωq 2ḿ
 [ney]mīeeγe· mḿ π[εт
 eipe] [nioymḿt]xp[hc
 тoc mmn] oγon ψa[2
 10 pa]i eoγ[ā]: a πxoi[c]
 [δωψт]· eβoλ 2ḿ т
 [πe exn nφh]p[ie mḿ
 [pωme·]

xiii, 1-2

p. 49 [m-θ] [mmn πeт
 eipe noy]m[ntxpη
 ct]ioci mḿ oγon ψa2
 paī eoγā: oγta
 5 φoc eρoγhн т[ie]
 тeγψoγ[ω]be: [a][γ]
 [p̄]kpoq 2ḿ n[ey]λαc]
 [oi]ymatoy [n2oq]
 [т]ieт2a n[ey]cπo]
 10 toγ· epe [teγta]
 πpō me2 [ncα2oγ]
 21 cπ[ωe·]

xiii, 3

p. 50 [N̄]

[N]

xiii, 3-5

ΘΟΤΕ Μ̄Π̄Ν[ΟΥΤΕ]
 Μ̄ΠΕΜΤΟ Ν̄ΝΕΥ
 Β̄ΙΛΛ ΕΒΟΛ ΑΝ· ΜΗ
 5 [N]CΕ[N]ΛΕΙΜΕ ΤΗ
 [ΡΟ]Υ Α[N] Ν̄ΔΙ ΝΕΤ̄
 [ΖΩ]Β̄ ΕΤΑΝΟΜ[ΙΑ·]
 [ΝΕΕ]Τ̄ΙΟΥΩΜ̄ Ν̄
 [ΠΑΛΛΑΟΣ]· Ζ̄Ν̄ ΟΥΖΡΕ
 10 [ΝΟΕΙ]Τ̄Κ̄· Μ̄ΠΟΥ
 [ΕΠΙΚΑ]Λ̄Ι Μ̄Π̄ΧΟ
 [ΕΙC· ΑΥΡΖΟ]ΤΕ
 [Μ̄ΜΑΥ Ζ̄Ν̄ ΟΥΖΟΤΕ]

p. 51 [N̄A]

xiii, 6-7

[ΑΤΕΤ̄Ν̄Ψ̄ΠΕ Μ]
 ΠΦΟΧΝΕ Μ̄ΠΖ[ΗΚΕ]
 ΠΧΟΕΙC ΔΕ ΠΕ
 ΤΕΦΖΕΛΠΙC· ΝΙ[Μ]
 5 ΠΕΤΝΑΓ̄Τ̄ ΕΒΟ[Λ]
 [Ζ̄]Ν̄ CΙΩΝ [Μ̄Π[ΟΥ]
 ΧΑΪ Μ̄Π̄ΗΛ[· Ζ̄Μ]
 ΠΤΡΕ ΠΧ[ΟΕΙC]
 ΚΤΕ ΤΑΙ[ΧΜΑ]
 10 ΛΩCΙΑ [Μ̄Π̄ΕΦΛΑ]
 ΟC· Φ̄Ν[ΑΤΕΛΗΛ]

p. 52 [N̄B]

[ΠΙΧΟΕΙC NIM ΠΕΤ

xiv, 1-3

ΝΑΟΥΩ2 2̄N ΠΕΚ

ΜΑ]N̄IΦΩΠΕ· Ñ

NIM ΠΕΤΝΑΜΤ̄O

5 Ñ̄MOQ 2̄N ΠΕΚ

ΤΟΟΥ [Ε]ΤΟΥΑΑΒ·

[Π]ΕΙΤΜΟΟΦΕ Π[Ε

ΕΤΟ]ΥΑΑΒ ΕΤ̄P

[2ΩΒ] ΕΤΑΙΚΑΙΟ

10 [CYNH]· ΕΦΩΧΕ

[NTM]ΕΙ 2̄N ΠΕQ2HT

[ΠΑΙ ΕΤΕ]ÑΠQ̄P

[KPOQ 2M] ΠΕQIΛAC

[ΟΥΔΕ ΜΠQRP]Ε

15 [-ΘΟΟΥ ΜΠΕΤ2I

ΤΟΥΩQ·]

p. 53 [N̄Γ]

[ΟΥΔΕ ΜΠQPOBNEB N]

xiv, 3-5

[NIEΓT]2[HN EPQ·]

ΟΥON NIÑ ΕΙΤΟΙ Ñ

ΠΟΝΗΡΟC COΦQ̄

5 ÑΠΕQÑTO EB[ΟΛ]

ΕQ†EOOY [Δ]Ε Ñ[NΕ]

T̄P2OTE 2HTQ̄ [M]

ΠΧΟΕΙC· ΕQ[ΩPK]

ÑΠΕΤ2IT[ΟΥΩQ]

10 ENQQWBΕ Ñ[MOQ]

AN· EM̄PQ[† ΠΕQ]

2AT EM[HCE EM]

ΠQ̄XI Δ[ΩPON EXÑ]

[N[ΕΤΟΥΑΑΒ·]

p. 54 [N̄A]

[2A

xv, :I-4

ΡΕΖ ΕΡ]ΟΙ ΠΧΟΙC
 ΧΕ ΑΙΚΑΖΤΗΙ Ε̄
 ΡΟΚ· ΑΙΧΟΟC ΜΠΧΟ
 5 [ΕΙ]C ΧΕ [Ν]ΤṚ ΠΑΧΟΙC
 [Χ]Ε Ν̄ΓΡΙΧΡΙΑ ΑΝ Ν̄ΝΑ
 [Α]ΓΛΑΘΟΝ· ΑΦΟΥΟ
 [ΝΖ] ΕΒΟΛ Ν̄ΝΕΤΟΥ
 [ΑΑΒ] ΕΤΖṢ ΠΕϷ
 10 [ΚΑΖ·] ΝΕΦΟΥΩΦ
 [ΤΗΡΟΥ] ΦΟΟΠ ΖṖΑ[Ι
 ΝΖΗΤΟΥ· ΑΝΕΥ
 [ΦΩΝΕ Α]ΦΙΛΑΪ ΖΡΑṢ
 [ΝΖΗΤΟΥ· Μ]ṢṢ[CΑ
 15 ΝΑΙ ΑΥΦΤΟΡΤΡ·]

p. 55 [N̄Ε]

[ΝΝΑCΦΟΥΖ

xv, 4-6

ΕΖΟΥΝ ΝΝΕΥCΥ]
 [ΝΑ][Γ][Φ][ΓΗ ΕΒΟΛ]
 ΖṢ ΖΕΝCΝΟ[Ϸ] [ΟΥ]
 5 ΔΕ Ν̄ΝΑṖΠΜΕ[Ε][Υ]Ε
 Ν̄ΝΕΥΡΑΝ ΕΒΟΛ ΖṢ
 ΝΑCΠΟΤ[Ο]Υ: —
 ΠΧΟΕΙC ΠΕΤΗ[Ε]
 ΡΙC Ν̄ΤΑΚΛΗΡ[Ο][ΝΟ]
 10 ΜΙΑ ΜṢ ΠΑΧ[Ω·]
 Ν̄ΤΟΚ ΠΕΕΤ[†]
 ΝΑΪ Ν̄ΤΑΚ[Λ][ΗΡΟ]
 ΝΟΜΙΑ· Α [ΖΕΝ]
 CΝΑΑΥΖ [ΖΕ ΕΖΡΑΙ]
 15 ΕΧΩΪ Ζ[Ν ΝΕΤΑ]
 [ΜΑΖ][ΤΕ·]

p. 54. 2 ΠΧΟΕΙC LBZ | 4 ΠΧΟΕΙC LZ | 6 ΝΑΑΓΛΑΘΟΝ L^b tacet L^c ΝΝΑΑΓΛΑΘΟΝSchm Z | 8 ΝΝΕΤΟΥΑΑΑΒ L^b tacet L^c

p. 55. 11 ΠΕΤ† BLZ | 14 CΝΑΟΥΖ B CΝΑΥΖ L

p. 56 [N̄5]

[ΠΕΝΤΑ] [Ϡ]Τ[Ϡ] [ΑΒΟΙ·]
 ΕΤΙ ΔΕ ΦΑ ΤΚΕΟΥ
 [Ϡ]Ḥ ΝΑΒΛΟΟΤΕ
 [ΠΑΙΔ]ΕΥΕ ḤΜΟΙ:
 5 [Ν]ΕΙΝΑΥ ΕΠΧΟΙC
 [Μ]ΠΑΜΤΟ ΕΒΟΛ
 [Ν]ΟΙΥΟΕΙϠ ΝΙḤ ΧΕ
 [Ϡ21] ΟΥΝΑḤ ḤΜΟΙ
 [ΧΕ] [Ḥ]ΝΑΚΙΜ· ΕΤ
 10 [ΒΕ ΠΑ]Ἱ Α ΠΑΖΗΤ
 [ΕΥΦΡΑ]ΝΕ· Α ΠΑ
 [ΛΑC ΤΕ]ΛΗΛ· ΕΤ[Ι
 ΔΕ ΤΑΚΕ]CΑΡ̄
 [ΝΑΟΥΩ2 2Ν ΟΥ
 15 2ΕΛΠΙC·]

xv, 7-9

p. 57 [N̄Z]

[ΟΥΔΕ Ν]
 ΝΕΚ† ḤΠΕ[ΚΠΕ]
 ΤΟΥΛΑΒ ΕΝΑΥ [Ε]
 [Π]ΤΑΚΟ· ΑΚΟΥ[Ϡ]
 5 Ν̄2 ΝΑἹ ΕΒ[ΟΛ] ḤΝ[Ε]
 2ΙΟΟΥΕ ḤΠΩΝ̄2[·]
 ΚΝΑΧΟΚ̄. ΕΒΟ[Λ]
 ΝΟΥΟΥΝΟϠ ΜḤ
 ΠΕΚ2Ο· ΟΥḤ[ΤΟΝ]
 10 ΠΕΤ2Ḥ ΤΕΚ[ΟΥ]
 ΝΑḤ ΦΑΒΟ[Λ[·]
 [Ἱ5] ΠΕΦΛΗΛ Ḥ[ΔΔΔ]
 ΠΧΟΕΙC [C[ϠΤΗ Ε]
 ΤΑΔΙ[Κ[ΛΙΟCΥΝΗ]

xv, 10-xvi, 1

p. 58

[N̄H]

[ΕΡΕ ΠΑ

xvi, 2-4

2Α]ΠΙ ΕΙ ΝΑΪ ἸΠΕΚ
 [Μ]ΤΟ ΕΒΟΛ· ΕΡΕ
 [Ν]ΑΒΑΛ ΝΑΥ ΕΠ
 5 [C]ΟΟΥ[Τ]Ἰ̄: ΑΚΛΟ
 [ΚΙ]Μ[Α]ΖΕ ἸΠΑΖΗΤ
 [ΑΚ]δ̄Ἰ ΠΑΦΙΝΕ Ἰ
 [Τ]ΕΥΩΗ· ΑΚΠΑΣΤ̄
 [Μ]Π̄Κ̄ΖΕ ΕΧΙΝΔΟ
 10 [NC] ἸΖΗΤ· ΧΕ Ἰ
 [NE] ΤΑΤΑΠΡ̄Ο ΧΩ
 [NNΕΖ]ΒΗΥΕ ἸΝΡΩ
 [ME Ε]ΤΙΒΕ ἸΦΑΧΕ
 [NNEKCPO]ΤΟΥ ΑΪ
 15 [ΖΑΡΕΖ ΕΝΕΖΙΟΟΥΕ
 ΕΤΝΑΩΤ·]

p. 59

[N̄Θ]

[ΑΙCΘΤΕ ΝΝΑΤΑδ]
 CΕ ΖΝ [NEKΖΙΟΟΥΕ]
 ΧΕΚΑΣ ΕΝΝΕΥ[KIM]
 [Ν]δ̄Ι ΝΑΤΑδCΕ:

xvi, 5-7

5 ΑΝΟΚ ΑΪΧΙ ΦΚΑ[Κ]
 ΕΒΟ[Λ] ΧΕ ΑΚ[C]ΩΤ[Μ]
 ΕΡΟ[Ι] ΠΝΟΥΤΕ[·]
 ΡΙΚΕ Μ̄ΠΕΚΜΑ[Α]
 ΧΕ ΕΡΟΪ Ν̄CΩΤ[Μ]
 10 ΕΝΑΦΑΧΕ· ΜΑΡ[ΟΥ]
 ΡΩΠΗΡΕ ἸΝΕ[ΚΝΑ·]
 ΠΕΤΝΟΥΖ̄Ἰ [NNET]
 ΖΕΛΠΙΖΕ Ε[ΡΟΚ·]
 [Ν]ΑΖΜΕ[Τ] [ΖΝ ΤΕ
 15 Κ]ΟΥΝ[ΑΜ - - -]

p. 58. 11 ΤΑΤΑΡΟ L^b ΤΑΤΑΠΡΟ Schm L^cp. 59. 3 ΝΚΕΥΚΙΜ L^b ΝΝΕΥΚΙΜ Schm L^cZR Ν̄[Ν] [ΝΕΥΚΙ]Μ Β

p. 60 [Ⲫ]

[Ⲫⲁⲣⲉⲛ ⲉⲣⲟⲓ ⲛⲉⲛ
 ⲛⲟϥⲕⲁⲕⲉ] ⲛⲓⲃⲁⲗ
 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲉⲣⲟⲓ
 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲛⲓⲛⲉⲕ
 5 ⲛⲓⲛⲉⲕ ⲛⲓⲛⲉⲕ
 ⲉⲃⲟⲗ ⲛⲓⲛⲁⲥⲉⲃⲛⲥ
 ⲛⲓⲁⲓ ⲉⲓⲛⲧⲁϥⲙⲟⲕ
 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲁ
 ⲙⲁⲛⲧⲉ ⲛⲧⲁⲧϥ
 10 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲁ
 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲁ
 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲁ
 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲁ
 15 ⲉⲃⲟⲗ ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ
 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲁ
 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲁ

xvi, 8-11

p. 61 [Ⲫ]

ⲕⲉ ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲁϥ
 ⲉⲓⲱⲣⲓ ⲛⲥⲱⲓ ⲛⲉⲛ
 ⲛⲓⲛⲉⲕ ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ
 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲁϥ
 5 ⲛⲉⲛⲉⲓ ⲛⲓⲛⲉⲕ ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ
 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲁϥ
 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲁϥ
 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲁϥ
 10 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲁϥ
 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲁϥ
 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲁϥ
 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲁϥ
 15 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲁϥ
 ⲛⲁⲣⲉⲛⲁⲓⲃⲉⲥ ⲁϥ

xvi, 11-13

p. 60. 2 ⲕⲉⲕⲉ L^b ⲕⲁⲕⲉ prima manu ⲕⲉⲕⲉ emendatoris manu L^c ⲕⲉⲕⲉ RZ

p. 61. 3 ⲛⲓⲛⲉⲕⲉⲓ L ⲛⲓⲛⲉⲕⲉⲓ Z ⲛⲓⲛⲉⲕⲉⲓ R | 4 om ⲁϥ ?

p. 62 Ⲫⲃ

ΟΥ ΕΒΟΛ ΖΙΧῼ
 ΠΚΑΖ· ΠΟΦΟΥ
 Ζῼ ΠΕΥΦΙΝΙῼ· ΜΑ
 ρ[Ι]Ε ΖΗΤΟΥ ΣΕΙ Ἰ
 5 [Ν]ΕΚΠΕΘΗΠΙ· ΑΥ
 ΜΕΖ ΖΗΤΟΥ ἸΑϥ
 [Ν]ΦΕ· ΑΥΚΑ ΠΣΕ
 [Ε]ΠΕ ἸἸΕΥΦΗΡΕ·
 [ΑΝ]ΟΚ ΔΕ Ζῼ ΝΟΥΔΠ
 10 [ΚΑΙ]ϐΙΣΥΝΗ †ΝΑ
 [ΟΥΦ]Ἰῼ ΕΒΟΛ Ἰ
 [ΠΕΚΖΟ] †ΝΑΣΕῖ
 [ΖΜ ΠΤΡ]ΕΙ ΠΕΚ[ΕΟ
 ΟΥ ΟΥΦΝΖ] ϐ[ΒΟΛ·
 [Ἰῼ] ΕΠΧΩΚ ΕΒΟΛ
 ΝΔΑΥΕΙΑ ΠΖΜΖΑΛ]

xvi, 14-15

p. 63 ⲪⲈ

ΜΠΧΟΕΙΣ· ΝΦ[Α]
 ΧΕ ἸΤΕῖ ΦΔῼ
 ΕΝΤΑϥΧΟΟΥ Ε
 ΠΧΟΕΙΣ· Ζῼ ΠΕ
 5 ΖΟΟΥ ΕΝΤΑ ΠΧΟ
 ΕΙΣ ΝΑΖΜΕϥ Ἰ
 ΒΟΛ ΖῖΤῼ ΝΕϥΧ[Α]
 ΧΕ ΤΗΡΟΥ· ΑΥΦ
 ΕΒΟΛ ΖῖΤῼ ΣΑ[ΟΥΛ·
 ϐΠΕΧΑϥ ΧΕ †Ν[Α]
 ϐΕΡΙΤῼ [ΠΧΟΕΙΣ]
 ΤΑΒΟΜ· [ΠΧΟΕΙΣ]
 ΠΕ ΠΑΤ[ΑΧΡΟ]
 Μῼ Π[ΑΜΑΜΠΩΤ
 15 ΜΝ ΠΑΝΟΥΖΜ·
 ΠΑΝΟΥΤΕ ΠΕ ΠΑΒΟ
 ΗΘΟΣ †ΝΑΝΑΖ]

xvii, 1-3

p. 62. 9 ΖΝ ΟΥΔΙΚΑΙΟΣΥΝΗ LZ ΤΕΚΔΕΙΚΑΙΟΣΥΝΗ BΘR

p. 63. 5 ΕΝΤΑ L^b tacet L^c | 10 ΠΕΧΑϥ L^b tacet L^c

p. 64 [Ⲫⲁ]

ΤΕ ΕΡΟϞ· ΤΑΝΑϞ
 ΤΕ ΠΕ ΑΥϞ ΠΤΑΠ
 ⲙΠΑΟΥΧΑΪ: ΠΑ
 ΡΕϞϞΟΠ̄Τ ΕΡΟϞ·

xvii, 3-7

5 ΕΪϞⲙⲓΟΥ †ΝΑΛΙ
 ΠΙΚΑΛΙ ⲙΠΧΟΪϞ
 ΑΥϞ †ΝΑΟΥΧΑΪ
 ΕΒΟΛ 2̄Ⲛ ΝΑΧΑΧΕ·
 [Α] ΝΝΑΛΚΕ ⲙΠΜΟΥ

10 [Α]ΜΑΖΤΕ ⲙΜΟΪ·
 [Μ]ΜΟΥ ΝϞϞΡ̄ⲙ̄ Ⲛ̄
 [ΤΑΝ]ΟΜΙΑ ΑΥϞ
 [ΤΡΤ]ϞϞⲣ̄ⲧ· Α ΝΝΑ
 [ΑΚΕ Ν]ⲁⲙ̄Ⲛ̄ⲧⲉ

15 [ΑΜΑΖΤ]ⲉ̄ ⲙΜΟ[Γ·
 Α ΜΠΑϞ] ⲙΠⲙ[ΟΥ
 ΡϞϞΡΠ ΕΡΟΪ 2̄ⲙ Π
 ΤΡΑ-Θ-ΛΙΒΕ ΛΙϞϞ]

p. 65 [Ⲫⲉ]

ΕΖΡΑΪ ΕΠΧΟΕΙϞ·
 ΛΙΧΙϞΚΑΚ ΕΖΡΑΪ̄
 ΕΠΑΝΟΥΤΕ ΑϞ
 ϞϞⲧ̄ⲙ̄ ΕΠΑΖΡΟ

xvii, 7-9

5 ΟΥ ΕΒΟΛ 2̄ⲙ ΠΕϞⲣ̄
 ΠΕ ΕΤΟΥΑΑΒ:

ΑΥϞ ΠΑΑϞΚΑ[Κ]
 ⲙΠΕϞⲙ̄ⲧΟ Ε[ΒΟΛ]
 ΝΑΒϞΚ ΕΖΟΓΥ[Ν]

10 ΕΝΕϞΜΑΑΧⲉ̄[·
 Α ΠΚΑΖ ΚΙⲙ̄ [Α[ΥϞ]
 ΑϞϞΤϞⲧ[· Α ΝϞΝ]
 ΤΕ Ν̄Ⲛ̄ⲧ[ΟΟΥ ϞⲧΟΡ]
 ⲧ̄ⲣ̄· ΑΥΚΠ̄ⲙ̄ ΧΕ Α
 15 ΠΝΟΥΤΕ ΝΟΥϞϞ Ε
 ΡΟΟΥ· ΑΥΚΑΠΝΟϞ]

p. 66 [ΞϚ]

ΓΕΙ ΕΙΖΡΑΪ ΖΝ ΤΕQ
 ΟΡΓΗ· ΑΥΚΩΖΤ
 ΜΟΥΖ ΜΠΕQΜΤΟ
 ΕΒΟΛ· Α ΖΕΝΧΒΒΕC
 5 ΧΕΡΩ ΕΒΟΛ ΜΜΟQ
 ΑQΡΕΚΤ ΠΕ ΑQΕΙ
 ΕΠΕCΗΤ· ΕΡΕ ΟΥ
 ΔΟCΜ ΖΑ ΝΕQΟΥΕ
 [Ρ]ΗΤΕ· ΑQΑΛΕ ΕΖ
 10 [ΡΑ]Ι ΕΧΝ ΝΕΧΑΙΡΟΥ
 [ΒΙ]Ν ΑQΖΩΛ ΑQΖΩΛ
 [ΕΧΝ] ΝΤΝΖ ΝΝΤΗ[Υ·
 ΑQΚ]Ω ΝΟΥΚΑΚ[Ε Ν
 ΛΙΚΤ]Q· ΕΡΕ ΤΕ[QCΚΗ
 15 ΝΗ Κ]ΩΤΕ Ε[Ρ]Q ΟΥΜΟΟΥ
 ΕQΖΗΠ ΖΝ ΝΕΚΛΟΟΛΕ ΝΑ]

xvii, 9-12

p. 67 ΞΖ

ΗΡ· ΕΒΟΛ ΜΠΟΥΟ
 ΕΙΝ Α ΝΕΚΛΟΟΛΕ
 CΙΝΕ ΜΠΕQΜΤΟ
 ΕΒΟΛ· ΟΥΧΑΛΑC
 5 ΖΑ ΜΝ ΖΕΝΔΒΒΕC
 ΝΚΩΖΤ· Α ΠΧΟΪC
 †ΖΡΟΥΒΒΑΪ ΕΒΟΛ
 ΖΝ ΤΠΕ· Α ΠΕΤ
 ΧΟCΕ † ΝΤΕQC[ΜΗ·]
 10 ΑQΤΝΝΕΥ ΖΕΝ[CO]
 ΤΕ ΑQΧΟΟΡΟ[Υ] [ΕΒΟΛ·]
 ΑQΤΑΩΕ Ν[ΕΒΡΗ]
 ΔΕ ΑQΩΤ[ΡΤΩΡΟΥ·
 Α]ΥΟΥΩΝ[Ζ ΕΒΟΛ Ν
 15 Δ]Ι ΜΠΥ[ΓΗ ΝΗΜΟΟΥ ΑΥΔΩ
 ΑΠ ΕΒΟΛ ΝΔΙ ΝCΝΤΕ ΝΤΟΙ]

xvii, 13-16

p. 66. 3 ΜΟΥΖΜΟΥΖ L^b L^c [ΜΙΟΥΖ Β ΜΟΥΖ Ζ | 61 ΑQΡΕΚΤ ΤΠΕ LZ [ΑQΡΕΚΤ] ΓΤΠΕ Β
 | 10 ΝΕΧΕΡΟΥΒΙΝ L ΝΕΧΕΡΙΟΥ[Β(Ε)ΙΝ] Β ΝΕΧΑΙΡΟΥΒΙΝ Ζ

p. 67. 4 Ι ΧΑΛΑΖΑ L | 5 ΧΒΒΕC primo script ΔΒΒΕC corr, ΧΒΒΕC LZ | 6 ΠΧΟΕΙC LZ | 10
 ΑQΤΝΕΥ L^b ΑQΤΝΝΕΥ L^cZ [ΑQΤ]ΝΝΕΥ Β | 15 ΝΠΗΓΗ L^b ΜΠΗΓΗ L^cΒ ΜΠΥΓΗ Ζ

p. 68 [Ⲫⲏ]

ⲓⲕⲟⲩⲙⲉⲛⲏⲥ· ⲉⲃⲟⲗ
 ⲛ̅ⲧⲉⲕⲉⲡⲓⲧⲓⲙⲓⲁ
 ⲡⲓⲭⲟⲉⲓⲥ· ⲉⲃⲟⲗ ⲛ̅
 ⲡⲛⲓⲙⲉ ⲛ̅ⲡⲛ̅ⲗ̅ ⲛ̅
 5 ⲧⲉⲕⲟⲓⲣⲉⲛⲏ· ⲁⲓⲧⲛ̅
 ⲛⲟⲟⲩ· ⲉⲃⲟⲗ ⲓ̅ⲛ̅ ⲡⲭⲓ
 ⲥⲉ ⲁⲓⲭⲓⲧ· ⲁⲓⲱⲟ
 ⲡⲓ̅ ⲉⲣⲟⲓ ⲉⲃⲟⲗ ⲓ̅ⲛ̅ ⲛ̅
 [ⲓ̅]ⲉⲛⲙⲟⲟⲩ· ⲉⲛⲁⲱⲱ
 10 [ⲟⲩ]· ⲓ̅ⲛ̅ⲁⲧⲟⲩ· ⲭⲟⲓ̅
 [ⲉⲃ]ⲟⲗ ⲓ̅ⲛ̅ ⲛⲁⲭⲁⲭⲉ
 [ⲛⲭ]ⲱⲱⲣⲉ· ⲁⲩⲱ ⲉ
 [ⲃⲟⲗ ⲓ̅ⲛ̅] ⲛⲉⲧⲙⲟⲥⲧⲉ
 [ⲙⲙⲟⲓ ⲭ]ⲉ ⲁⲩⲃⲙⲃⲟⲓⲙ
 15 ⲉⲓⲟⲩ· ⲉⲣⲟⲓ̅· ⲁⲩⲣ̅ ⲓ̅ⲛ̅
 [ⲣⲱⲓ ⲙⲡⲉ]ⲓ̅ⲛ̅ⲟⲟⲩ· ⲛ̅ⲡⲁ
 ⲙⲕⲁⲓ· ⲁ ⲡⲭⲟⲉⲓⲥ]

xvii, 16–19

p. 69 [Ⲫⲟ]

ⲱⲱⲡⲉ ⲛⲁⲓ̅ ⲛ̅ⲧⲁ] —
 ⲭⲣⲟ· ⲁⲓⲛ̅ⲧ· ⲉⲃⲟⲗ ⲉⲩ
 ⲟⲩⲟⲥⲧⲛ̅· ⲓ̅ⲛ̅ⲁⲧⲟⲩ
 ⲭⲟⲓ̅ ⲭⲉ ⲁⲓⲟⲩⲁⲱⲧ̅
 5 ⲓ̅ⲛ̅ⲁⲛⲁⲓ̅ⲙⲉⲧ· ⲉⲃⲟⲓⲁ
 ⲓ̅ⲛ̅ ⲛⲁⲭⲁⲭⲉ ⲛ̅ⲭⲱ
 ⲱⲣⲉ ⲁⲩⲱ ⲉⲃⲟⲗ ⲓ̅ⲛ̅
 ⲛⲉⲧⲙⲟⲥⲧⲉ ⲛ̅ⲙ̅ⲟⲓ̅
 ⲡⲭⲟⲉⲓⲥ ⲛⲁⲧⲱⲱ
 10 ⲃⲉ ⲛⲁⲓ̅ ⲕⲁⲧⲁ ⲧⲁⲓ̅
 ⲕⲁⲓⲟⲥⲩⲛⲏ· ⲁⲩⲱ
 ⲓ̅ⲛ̅ⲁⲧⲟⲩ· ⲉⲓ̅ⲟ [ⲛⲁⲓ̅ ⲕⲁ]
 ⲧⲁ ⲡⲧⲃⲃⲟ [ⲟ ⲛⲛⲁⲃⲓⲭ·]
 ⲭⲉ ⲁⲓ̅ⲓ̅ⲁⲣⲓ̅ⲉⲓ̅ ⲉⲛⲉⲓ̅
 15 ⲓ̅ⲛ̅ⲟⲟⲩ· ⲛ̅ⲡⲓ̅ⲭⲟⲉⲓⲥ·
 ⲁⲩⲱ ⲙⲡⲓⲣⲱⲁⲓ̅ⲧⲉ
 ⲉⲡⲁⲛⲟⲩⲧⲉ· ⲭⲉ ⲛⲉⲓ̅

xvii, 19–22

p. 70 [Ὡ]

ΓΑΠ ΤΗΡΟΥ ΜΠΑΜ
 ΤΟ ΕΒΟΛ· ΑΥΩ ΝΕQ
 ΔΙΚΑΙΩΜΑ· Ἰ
 ΠCΑΖΩΟΥ ΕΒΟΛ
 5 ἸΜΟΙ· †ΝΑΩΩ
 ΠΕ ΕΪΟΥΑΑΒ ΝἹ
 ΜΑQ· †ΝΑΖΑΡΕΖ
 ΕΡΟΪ ΕΒΟΛ ΖἹ ΤΑΑ
 ΝΟΜΙΑ· ΑΥΩ ΠΧΟ
 10 [Ε]ΙC ΝΑΤΟΥΕΙΟ ΝΑΪ
 [Κ]ΑΤΑ ΤΑΔΙΚΑΙΟ
 [CΥ]ΝΗ· ΑΥΩ ΚΑΤΑ
 [ΠΤΒ]ΒΟ ΝἹΝΑΔΙΧ
 [ΜΠΕ]ΜΤΟ ΕΒΟΛ [Ν
 15 ΝΕQΒΑ]Λ· ΚΝΑΟΥ
 [ΟΠ ΜΝ] ΠΕ[ΤΟΥΑ
 ΑΒ· ΑΥΩ ΚΝΑΡ]

xvii, 23-26

p. 71 [ὨΑ]

ΑΤΝΟΒΕ ΜἹ ΝΟΥ
 ΡΩΜΕ ΝἹΝΑΤΝΟ
 ΒΕ· ΚΝΑΡCΩΤἹ
 ΜἹ ΝΟΥCΩΤἹ·
 5 ΑΥΩ ΚΝΑΔΩΩ
 ΜΕ ΜἹ ΠΕΤΔ[ΟΟ]
 ΜΕ· ΧΕ ΝΤΟΚ Κ[ΝΑ]
 ΧΙCΕ ἹΠΛΑΟC Ε[Τ]
 Θ-ΒΒΙΗΥ· ΑΥΩ
 10 ΚΝΑ-Θ-ΒΒΙΟ ΝἹ[ΒΑΛ]
 ΝἹΧΑCΙΖΗΤ[· ΧΕ]
 ΝΤΟΚ ΕΤΡ[Ο[ΥΟΕΙΝ]
 ΕΠΑΖΗΒ[Ḳ] [ΠΧΟΕΙC]
 ΠΑΝΟΥ[ΤΕ ΚΡΟΥΟ
 15 ΕΙΝ ΕΠΑΚΑΚΕ
 ΧΕ †ΝΑΝΟΥΖΜ
 ΝΖΗΤΚ ΕΥΜΑ Ν]

xvii, 26-29

p. 71. 1 ΜΝ ΟΥΡΩΜΕ ΝΑΤΝΟΒΕ LZ ΝΗ ΟΥΡΩΜΕ ΝΑ[ΤΝΟΒΕ] B | 4 ἹΝ ΟΥCΩΤἹ
 LZ ΝΗ [ΟΥ]CΩΤἹ B

p. 72 Ⲫⲃ

COONE· ΛΥΩ 2ⲙ
 ΠΑΝΟΥΤΕ †ΝΑΟΥ
 ΩΤⲃ ΝΟΥCOBT·
 ΠΑΝΟΥΤΕ ΤΕQ2IH
 5 ΟΥΛΑΒ· ἸΨΑΧΕ Ἰ
 ΠΧΟΕΙC ΠΟCΕ †
 ΝΑΩΤΕ ΠΕ ΝΟΥΟΝ
 ΝΙΜ ΕΤΖΕΛΠΙΖΕ
 ΕΡΟQ· ΧΕ ΝΙΜ ΠΕ
 10 [Π]ΝΟΥΤΕ ἸΒΛᾶ Ἰ
 [Π]ΕΙΝΧΟΕΙC· Ἰ ΝΙΜ
 [ΠΕ] ΠΠΝΟΥΤΕ ἸΒΛᾶ
 [ΜΠΕΝΝ]ΟΥΤΕ: ΠΠ[ΟΥ
 ΤΕ ΕΤ]ΜΙΟΥΡ ἸΜΟ[
 15 ΝΟΥΔΟ]ΜΙ: ΑΚΚ[Α ΤΑ2IH
 ΕCΟΥΛΑΒ· ΠΕΤCOBTΕ
 ΝΝΑΟΥΕΡΗΤΕ ΝΘΕ ΝΝΑ]

xvii, 30-33

p. 73 ⲪⲄ

ΝΙΕΪΟΥΛ· ΕQΤΑ
 2Ο ἸΜΟΪ ΕΡΑ† Ε
 ΧἸ ΝΑΧΙCΙΕΟΥ· ΕQ
 ΤCΑΒΟ ἸΝΑΔΙΧ
 5 ΕΠΠΟΛΕΜΟC· ΑΚ
 ΚΩ ἸΝΑΔΒΟΪ ἸΠΠ
 ΤΕ Ἰ2ΟΜἸ† ΑΚ†
 ΝΑΪ ΝΟΥΝΑΩΤΕ
 ΝΟΥΧΑΪ· ΤΕΚΟΥ
 10 ΝΑἸ ΤΕΝΤΑC[Ω][Ο]
 Ἰ†† ΕΡΟC· ΤΕΚ[CBΩ]
 ΤΕΝΤΑCCA2[Ω][Ι ΨΑ]
 [Β]ΟΛ· ΤΕΚ[CBΩ ΤΕΤ]
 [ΝΑ]†CBΩ [Ν][ΑΙ·]

xvii, 34-37

p. 72. 10 spatium pro ΠΠΟΥΤΕ, ΠΠΟΥΤΕ Z ΝΟΥΤΕ L τίς θεός Θ | ΝΒΑ LZ | 12 ΝΒΑ LZ

p. 73. 1 ΝΙΕΕΙΟΥΛ LZ | 3 ΝΑΧΙCΙΕΟΥ L ΝΑΧΙCΕΟΥ Z

p. 74 ὩΛ

†ΝΑΠΩΤ̄ ḢСА
 ΝΑΧΑΧΕ ḢΤΑ
 ΤΑΖΟΟΥ· ΑΥΩ Ḣ
 ΝΑΚΤΟΪ ΕΜΠΟΥ
 5 ὩΧḢ· †ΝΑΛΟΧ
 ΖΟΥ ḢСЕТḢΕΩ
 [δ]ΕΜΔΟḢ ΕΛΖΕΡΑ
 [Τ]ΟΥ· СЕНΑΖΕ ΖΑ
 [Ν]ΑΟΥΕΡΗΤΕ. ΑΚ
 10 [Μ]ΟΙΡΤ ΝΟΥΔΟΜ
 [ΕΠ]ΠΟΛΕΜΟΣ:
 [ΑΚΤ]ΑΥΟ ΕΠΕСΗ[Τ
 ΖΑ ΡΑ]ΤΙ ḢΝ[ΕΤ[ΤΩ
 ΟΥΝ ΤΗΡΟΥ Ε
 15 ΖΡΑΙ ΕΧΩΙ ΑΚ†
 ΝΝΑΧΑΧΕ ΖΑ ΝΑ]

xvii, 38–39

p. 75 ὩΕ

ΟΥΕΡΗΤΕ ΑΚ
 ϞΩΤΕ ΕΒΟΛ Ḣ
 ΝΕΤΜΟСТЕ Ḣ
 ΜΟΪ· ΑΥΧΙΩΚΑΚ
 5 ΕΒΟΛ ΑΥΩ ΝΕ ΜḢ
 ΠΕΤΝΟΥΖḢ ΕΖ
 ΡΑΪ ΕΠΧΟΕΙC ΑΥ
 Ὡ ḢΠḢСΩΤḢ [Ε]
 ΡΟΟΥ· †ΝΑΤΙΡ[ΕΥ]
 10 ΠΑΚΕ Ḣ-Θ-Ε Ν[Ο[Υ]
 ΨΟΕΙΩ ḢḢ[Α[Ζ]
 ΡḢ ΝΟΥΤΗ[Υ] [†
 ΝΑΟ]CΔ[Ο[Υ Ν-Θ-Ε
 ΝΟΥΟΜΕ ΝΖΙΡ.
 15 ΚΝΑΤΟΥΧΟΪ Ε
 ΒΟΛ ΖΝ ΝΟΥΩΖΜ]

xvii, 40–43

p. 74. 6 ΝCETḢΔḢΔΟΜ ΝΑΖΕ ΡΑΤΟΥ L [ΝCET]ḢḢΔḢ[δ]ḢΟḢ ΕΛΖΕ[ΡΑΤΟΥ] B
 ΝCETḢΔḢΔΟΜ ΕΛΖΕΡΑΤΟΥ Z

p. 75. 11 ΝΑΖΡΝ ΟΥΤΗΥ L ΝΝΑΖΡΝ ΟΥΤΗΥ Z | 12 †ΝΑΟCΔΟΥ L^b †ΝΑΟΨΔΟΥ, corr
 †ΝΑΟCΔΟΥ L^c †ΝΑΟΥΟCΔΟΥ Z

p. 76 ⲓⲥ

ⲙⲡⲁⲗⲁⲟⲥ· ⲁⲓⲱ Ⲭ
 ⲕⲛⲁⲕⲁ-ⲑⲓⲥⲧⲁ ⲙ
 ⲙⲟⲓ ⲛⲁⲡⲉ ⲛⲛⲓⲉ-ⲑ·
 ⲛⲟⲥ· ⲡⲁⲗⲁⲟⲥ ⲉⲧⲉ
 5 ⲙⲡⲓⲥⲟⲩⲱⲛⲓ ⲁⲓ
 ⲡⲓⲓⲛⲓⲁⲗ ⲛⲁⲓ· ⲁⲓ
 ⲥⲱⲧⲙ ⲛⲥⲱⲓ ⲓⲛ
 ⲟⲩⲥⲱⲧⲙ ⲙⲙⲁⲗ
 [ⲭ]ⲉ· ⲁ ⲛⲱⲛⲣⲉ ⲛⲱⲙ
 10 [ⲙ]ⲟ ⲭⲓⲃⲟⲗ ⲉⲣⲟⲓ· ⲁ ⲛ
 [ⲱⲛ]ⲣⲉ ⲛⲱⲙⲙⲟ ⲡ
 [ⲁⲥ.] ⲁⲓⲡⲃⲁⲗⲉ ⲉⲃⲟⲓⲧⲁ
 ⲓⲛ ⲛⲉⲓⲓⲛⲓⲟⲓⲩⲉ·
 [ⲡⲭⲟⲉⲓ]ⲥ [ⲟⲛ]ⲓⲓⲧⲁ [ⲁⲓⲱ]
 15 ⲓⲥⲙⲁⲙⲁⲁⲧ ⲛⲃⲓ
 ⲡⲁⲛⲟⲩⲧⲉ· ⲙⲁⲣⲉⲓ
 ⲭⲓⲥⲉ ⲛⲃⲓ ⲡⲛⲟⲩⲩ

xvii, 44-46

p. 77 [ⲟⲩ̇]

ⲧⲉ ⲙⲡⲁⲟⲩⲭⲁⲓ·
 ⲡⲛⲟⲩⲧⲉ ⲉⲧⲓ
 ⲛⲁⲓ ⲛⲓⲉⲛ ⲭⲓⲕⲃⲁ·
 ⲡⲉⲛⲧⲁⲓⲓⲡⲟⲧⲁⲥ
 5 ⲥⲉ ⲛⲛⲁⲗⲁⲟⲥ ⲓⲁ
 ⲣⲁⲧ· ⲡⲁⲣⲉⲓⲛⲧⲁⲓⲓ
 ⲙⲉⲧ ⲉⲃⲟⲗ ⲓⲛ ⲛⲁ
 ⲭⲁⲭⲉ ⲛⲣⲉⲓⲛⲟⲩⲃⲥ·
 ⲕⲛⲁⲭⲁⲥⲧ ⲉⲃⲟⲓⲧⲁ
 10 ⲓⲛ ⲛⲉⲧⲧⲱⲟⲩⲩ
 ⲉⲓⲣⲁⲓ ⲉⲭⲱⲓ· [ⲕ]ⲛⲁ
 ⲛⲁⲓⲙⲉⲧ ⲉⲃⲟⲓⲧⲁ ⲓⲓ
 ⲧⲓⲛ ⲛⲓⲟⲩⲣⲓⲱⲙⲉ
 ⲛⲭⲓⲛⲃⲟⲛ]ⲥ [ⲉⲧⲃⲉ
 15 ⲡⲁⲓ ⲓⲛⲁ ⲟⲩⲱⲛⲓ
 ⲛⲁⲕ ⲉⲃⲟⲗ ⲡⲭⲟⲉⲓⲥ]

xvii, 47-49

p. 78 Ὠ

2^η ἡ ἡ²ε-θ-²noc· α²γ
 ω †²να†²αλλει
 επεκραν πετ
 χι²ce ἡ²νε²γχαἱ ἡ
 5 πε²q̄r̄ro· ε²τειρε
 νο²γ²ἡ² ἡ² πε²q
 χρη²ctoc α²α²γεια
 ἡ² πε²q²c²πε²ρ²μα
 ψα ε²νε²z:

xvii, 50-xviii, 2

[ἡ] [ε]π²χ²ω²k ε²βο²λ πε
 [†²α]λ²μο²c ἡ²α²α²γεια
 [μ²π]ἡ²ι²γ²e χ²ω ἡ²πε
 [ο²ο²γ] ἡ²π²ι²νο²ι²γ²τ[ε·
 α²γ²ω π²ε²στε²ρε
 15 ω²μα χ²ω μ²π²τα
 μ²ι²ο ἡ²νε²q²δ²ι²χ.]

p. 79 [Ὠ-Θ-]

πε²zοο²γ χ²ω νο²γ
 ψα²χε μ²πε²zοο²γ·
 τε²γ²ω²ἡ χ²ω νο²γ
 coo²γ²ἡ ἡ²τε²γ²ω²ἡ
 5 ἡ²zε²nnac²πε² α²ἡ
 ἡ²ε· ο²γ²δε ἡ²zε²ἡ
 ψα²χε α²ἡ ἡ²ε· ε²ἡ
 ce²nac²ω²τ²ἡ α²ἡ
 επε²γ²zροο²γ. α
 10 πε²γ²zροο²γ ε²ι ε²β²ο[α]
 ε²χ²ἡ π²κα²z τ²ἡ²ρ[α·]
 α²γ²ω α² ἡ²ε²γ²ω²α[χε]
 π²ω²z ψα ἡ²ε²k[ρ²ω
 ο²γ] ἡ²ἡ²το²ι²κο[γ
 15 με²ἡἡ. α²γ²κ²ω [μ
 πε²q²μα²ἡ²ω²πε
 z²μ π²ρ²ἡ. α²γ²ω ἡ²το²q]

xviii, 3-6

p. 78. 6 πε²q̄r̄c L πε²q²χ²ρι²ctoc V πε²q²χ²ρη²ctoc Z τῷ χριστῷ αὐτοῦ ① ܡܢܚܝܢ ܡܢp. 79. 5 ἡ²zε²nnac²πε LZV [ἡ²z]εἰ²nnac²πε B

p. 80 ππ

εφο ἡ-θεε νοῦνῡμ
 φιος· εφνηῡ εβολ
 2 ἡ περμαῖψε
 λεετ· ρνατελῡα
 5 ἡ-θεε νοῡγιγας ε
 πωτ̄ 2ἡ τερ2ῡη·
 χιν αρηχ̄ς ντ̄πε
 πε περμανει εβολ
 αῡω ψα αρηχ̄ς
 10 ντ̄πε πε περμα
 [ν]βωκ ε2οῡν· μἡ
 [π]ειτναφ2ωπ̄
 [ετ]ειρ 2ἡμε·
 [πνο]μος ἡ[π]χοεις οῡα
 15 αβ ερκτο ννετ̄γχη. τμντ̄

xviii, 6-8

p. 81 πλ

μἡντρε ἡπχοίς
 ἡ2οτ̄ εστсаво
 ἡνικοῡί· ἡδ̄ικαι
 ωμα ἡπχοεις·
 5 соῡτωἡ εῡεῡφρα
 νε ἡπ2ηт· तेन
 तोлἡ ἡπχοεις
 οῡοειν τε· есп̄
 οῡοειἡ ενβαλ ἡ
 10 н̄коῡί· θοτε ἡ
 πχοεις οῡαα[β]
 εсψооп ψ[α] [ενε2]
 ἡενε2· ἡ2[ап μπ
 χοει]ς 2ε[νμε
 15 νε εῡτμαειнῡ
 2ἡ οῡсоп. неφoῡ]

xviii, 8-10

p. 80. 6 ντερ2ῡη LZ [ν]τερ2ῡη B | 7 χι αρηχς male LZ χιν [αρηχ]ς B

p. 81. 1 πχοεις LZ [μπχο]ει]ς B | 3 ννκοῡι LZ | 8 1 οῡοοοειν LZ |
10 ννκοῡι LZ

p. 82 πβ

ωω σοτῆ ἐπνοὺβ .xviii, 11-14
 μῆ πωνε ῆμε
 ἐτναωωq· λγω
 σεζολδ̄ ἐπεβιω
 5 μῆ πμογλ̄z· και
 γαρ πεκzῆzαλ
 ζαρεζ εροογ· zῆ
 πτρεqζαρεζ δε ε
 ροογ ογτογειο πε
 10 ἐναωωq· νιμ πετ
 [ν]αειμε ἐμπαρα
 [πτ]ωμα· τῆβοῖ
 [πx]οῖεῖς ἐναπ[ε]
 [θ-ηπ.] [†]c[ο] [ἐπεκ
 15 ζmzαλ εβολ zν
 νωμμο ---]

p. 83 πγ

†ναωωπε εἰογ .xviii, 14-xix, 2
 λαβ· λγω †νατῆ
 βο εβολ zῆ νογνοδ̄
 ῆῆνοβε· ῆψαχε
 5 ῆῆταταπρō σενα
 ωωπε εγcμογ
 λγω τμελετα
 ῆπαζητ̄ ῆογο
 εἰω νιμ ῆπεκ
 10 ῆῆτο εβολ· πxο
 εἰς πε παβον-θ-ο[c]
 λγω παρεqσω[τε: —]
 [†θ] ἐπxωκ εβ[ο][λ πε]
 †αλμος να[λγεια]

p. 84 π̄λ

xix, 2-6

ΕΦΕΡ̄ΝΑΦΤΕ ΕΡΟΚ
 Ν̄ΔΙ ΠΡΑΝ Μ̄ΠΝΟΥ
 ΤΕ Ν̄ΙΑΚΩΒ̄ ΕΦΕ
 Τ̄Ν̄ΝΟΟΥ ΝΑΚ ΝΟΥ
 5 ΒΟΗΘΙΑ ΕΒΟΛ Ζ̄Μ
 Π̄ΠΙΕΤΟΥΑΑΒ̄ ΑΥ
 Ω̄ ΕΦΕΦΟΠ̄Κ̄ Ε
 ΡΟΦ ΕΒΟΛ Ζ̄Ν ΣΙΩΝ
 ΕΦΕΡ̄ΠΜΕΕΥΕ Ν̄
 10 ΤΕΚΘΥΣΙΑ ΤΗΡ̄C̄ -
 ΕΡΕ ΝΕΚΔΛΙΑ
 ΦΩΠΕ ΝΑΦ ΕΥΚΙ
 [Φ]ΟΥ ΔΙΑΨΑΛ̄ΜΑ
 [ΕΦ]ΕΨ̄ ΝΑΚ ΚΑ
 15 [ΤΑ ΠΕΚΖΗΤ ---
 Τ̄Ν̄ΝΑΤΕΛΗ Ε]

p. 85 π̄ε

xix, 6-7

Χ̄Μ ΠΕΚΟΥΧΑΪ̄
 ΑΥΩ Τ̄Ν̄ΝΑ ΔΙΑΪ
 Ζ̄Μ ΠΡΑΝ ΜΠΕΝ
 ΝΟΥΤΕ̄ ΕΡΕ ΠΧΟ
 5 ΕΙC ΧΩ̄Κ̄ ΕΒΟΛ Ν̄
 ΝΕΚΑΙΤΗΜΑ ΤΗ
 ΡΟῩ ΤΕΝΟΥ ΔΙ
 ΕΙΜΕ ΧΕ Α ΠΧΟΙC̄
 ΤΟΥΧΕ ΠΕΦΧΡΗΣ
 10 ΤΟC̄ ΕΦΕCΩΤ̄Μ
 ΕΡΟΚ Ζ̄Μ ΠΕΦΠ[Ε]
 ΤΟΥΑΑΒ̄ ΕΡΕ[ΠΟΥ]
 ΧΑΪ̄ Ν̄ΤΕΚΟΥ[ΝΑΜ Ζ̄Ν
 ΖΕΝΔΟΜ. ΝΑΙ Ζ̄Ν ΖΕΝ
 15 ΖΑΡΜΑ ΑΥΩ ΝΕΙΚΟ
 ΟΥΕ Ζ̄Ν ΖΕΝΖΤΩΦΡ.]

p. 84. 5 ΒΟΗΘΙΑ L^b ΒΟΗΘΕΙΑ L^c ΒΟΗΘΙΑ Z | 6 ΠΕΤΟΥΑΑΒ LZp. 85. 8 ΠΧΟΕΙC LBZ | 9 ΠΕΦΧ̄Ρ̄C L Π[ΕΦΧ(ΡΙCΤΟ)C] B ΠΕΦΧΡΗΣΤΟC Z τὸν χριστὸν
αὐτοῦ ⓪ ̄ⲡⲥⲙ ⲙ

p. 86 π̄ς

ΑΝΟΝ ΔΕ ΕΝΑΛΙΑΙ
 Ζῆ ΠΡΑΝ ἸΠΧΟΪΣ
 ΠΕΝΝΟΥΤΕ: ΝΤΟ
 ΟΥ ΑΥΔΛΟΜΛῆ ΑΥΩ
 5 ΑΥΖΕ· ΑΝΟΝ ΔΕ ΑΝ
 ΤΦΟΥῆ ΑΥΩ ΑΝCΟ
 ΟΥΤῆ ΠΧΟΕΙC ΝΕ
 Ζῆ ΠΕΚΡΡῸ ΑΥΩ
 ΝΓCΩΤῆ ΕΡΟΝ
 10 Ζῆ ΠΕΖΟΟΥ ΕΤῆ
 [Ν]ΑΩΦ ΕΖΡΑΪ ΕΡΟΚ·
 [Ὶ] ΕΠΧΩΚ ΕΒΟΛ ΠΕ
 [†]ΑΛΗ[ΟC Ν]ΔΑΥΕΙ[Α]

xix, 8-xx, 1

p. 87 π̄ζ

ΑΚ† ΝΑϞ ἸΠΟΥ
 ΩΦ ἸΠΕϞΖΗΤ
 ΑΥΩ ἸΠῚΖΟΥΡΩ
 ΩΡ ἸΠCΟΠ̄C ἸΝΕϞ
 5 CΠΟΤΟΥ· ΧΕ ΑΚ
 ΤΡΕϞῚΦΟῚΠ Ν
 ΝΕCΜΟΥ ἸΤΕΚ
 ΜῆΤΧΡΗCΤΟC·
 ΔΙΑ†ΑΛΜΑ·
 ΤΑΚΚΩ ΝΟΥΚΛΟΜ
 ΕΧῆ ΤΕϞΑΠΕ ΕΒΟ[Λ]
 Ζῆ ΝΟΥΩΝΕ ἸΜ[Ε]
 Α[Ϟ][ΑΙΤΕΙ ΜΜΟΚ - -].

xx, 2-4

p. 86. 2 ΠΧΟΕΙC L om Z contra Θ | 7 ΝΑΖΗ L ΝΕΖΗ Z |

p. 87. 3 1 ἸΠΚΖΟΥΡΩϞ L | 6 1 ΖΗ pro Ν LBZR | 7 ΝΤΕΚΜΗΤΧῚC Lc | 12 ΖΗ
ΟΥΩΝΕ LZR

p. 88 π̄η

ΟΥΝΟΒ ΠΕ ΠΕΦΕΟΟΥ
 2̄η ΠΕΚΟΥΧΑΙ:

xx, 5-8

ΚΝΑΚΩ ΕΧΩΩ ΝΟΥ
 ΕΟΟΥ Μ̄Η ΟΥΣΑ: ΧΕ

5 ΚΝΑ† ΝΑΩ ΝΟΥΣ
 ΜΟΥ ΨΑ ΕΝΕ2̄ ΝΕ
 ΝΕ2̄ ΚΝΑΕΥΦΡΑ
 ΝΕ ΜΜΟΩ 2̄η ΟΥΡΑ
 ΨΕ Μ̄Η ΠΕΚ2̄Ο ΧΕ

10 Π̄ΡΡΟ 2̄ΕΛΠΙΖΕ Ε
 ΠΧΟΕΙΣ· ΑΥΩ Ν̄ΝΕΩ
 ΚῙΗ 2̄η ΠΝΑ Μ̄ΠΕΤ
 [Χ]ΟΙΣΕ: [Ε]ῩΕ[2̄]Ε [ΕΙΤΕΚ
 [ΔΙΧ 2̄Ν ΝΕΚΧΑΧ]Ε]

15 [ΤΗΡΟΥ]

p. 89 π̄θ-1

Ν̄ΘΕ ΝΟΥΤΡΙΡ̄ Ν̄
 ΚΩ2̄Τ̄ ΕΥΟΕΙΩ
 Μ̄ΠΕΚ̄ΜΤΟ ΕΒΟΛ
 ΠΧΟΕΙΣ· ΠΧΟΕΙΣ

xx, 9-11

5 ΚΝΑΨ̄Τ̄ΡΤΩΡΟΥ
 2̄η ΤΕΚΟΡΓ̄Η Ν̄ΤΕ
 ΟΥΣΑΤΕ ΟΥΟΜΟΥ.
 ΚΝΑΤΑΚΟ Μ̄ΠΕΥ
 ΚΑΡΠΟΣ ΕΒΟΛ 2̄η

10 ΠΚΑ2̄· ΑΥΩ ΠΕΥ
 ΣΠΕΡΜΑ ΕΒΟΛ 2̄η Ν̄
 ΨΗΡΕ Ν̄ΡΩΜΕ·
 ΧΕ ΑΥΡΙΚΕ ΕΡΟΚ [Ν̄
 [2̄[ΕΝ Π]ΕΘΟ[ΟΥ.]

p. 90 [ḳ]

XE KNAKΩ M[MOO]

XX, 12-XXI, 1

ETPEYZOMOY.

KNACOBTE MPEY

ZO ZN NCSEPE.

5 XICE ΠXOEIC ZN

TEKDOM TNNAXΩ

NTN†ALLEI E

NEKDOM:

κλ

EPXΩK EBOL ZA

10 P†TOOTḳ MΠNAY

NZTOOYE PE†AA

MOC NAAYEIA:

[ΠNOY]†TE ΠANOY

[TE MA†]Z[THK] [E]

15 [POI ETBE OY AK

KAAT NCΩK. CE

OYHY EBOL MPAOY]

p. 91 [ḳλ]

XAİ NDI NΩAXE

xxi, 2-5

NMΠAPATΩM[A].]

ΠANOYTE †NAΩΩ

EZPAİ EPOK ZM PE

5 ZO OY NTMCSOTM

EPOI. ZN TEYΩH NC

TMΩOPE NAİ NOY

MNTA-ΘHT. N

TOK ΔE EKOYH2 ZN

10 NETOYAAK ΠTA

EIO MTHΛ. NTA

NENEIOTE N[A][ZTE]

EP[OK. AYNA][Z][TE]

[AY][Ω A][K][NAZMOY.

15 AYΩΩ EZPAİ EP

OK AYOPYXAI. AY]

p. 90. 11 MMOOY L | 7 TN†ALLEI L NTN†ALLEI ZT | NNEKDOM L ZN NEKDOM
 ZT | 15 male AKAAAT L^b AKKAAAT L^c

p. 91. 15 EPOK male L^b tacet L^c

p. 92 [ḲḲ]

2ΕΛΠΙΖΕ ΕΡΟΚ [Ḳ]
 ΠΟΥΧΙΩΠΕ· Ḳ
 ΝΟΚ ΔΕ ΑΝḲ ΟΥΦΝΤ
 ΑΝḲ ΟΥΡΩΜΕ ΑΝ·
 5 Εἶο ḲḲΟΒΝΕḲ ḲḲ
 ΡΩΜΕ ḲḲΩḲḲ
 ḲΠΛΑΟC· ΟΥΟΝ
 ΝΙΜ ΕΤΝΑΥ ΕΡΟἶ
 ΑΥΚΩḲḲ ḲḲΩἶ
 10 ΑΥΦΑΧΕ 2Ḳ ΝΕΥ
 CΠΟΤΟΥ· ΑΥΚΙΜ
 [ḲḲ]ΕΥΑΠΗΥΕ· ΑΥ
 [Ḳ] ΠΕΧΑΥ ΧΕ ΑḲ
 [ΝΑ2ΤΕ] Ε[ΠΧΟ]ΕΙ[C
 15 ΜΑΡΕḲΝΑ2ḲḲ·
 ΜΑΡΕḲΤΟΥΧΟḲ Ε]

xxi, 6-9

p. 93 [ḲḲ]

ΦΧΕ ΦΟΥΑḲḲ· ΧΕ
 ḲḲΟΚ ΠΕΝΤΑΚ
 ΝḲ ΕΒΟΛ 2Ḳ ΘΗ·
 ΝΤΚ ΤΑ2ΕΛΠΙC ΧΙΝ
 5 Εἶχι ΕΚΙΒΕ ḲḲḲ
 ΤΑΜΑΑΥ· ΑἶΝΟΧḲḲ
 ΕΡΟΚ ΧΙΝ Εἶ 2Ḳ ΤΟ
 ΟΤΕ ΧΙΝ Εἶ Ḳ2ΗḲḲ
 ḲΤΑΜΑΑΥ ΝΤḲ
 10 ΠΑΝΟΥΤΕ ḲḲḲ
 ΟΥΕ ḲḲΟἶ· ΧΕ ΟΥΝ
 2ΕΝΘΑΙḲC 2ΗΝ
 ΕΡΟἶ ΑΥḲ ΝḲḲḲ
 ΟΠ ΑΝ ḲḲ Π[Ε]ḲḲΟΝ
 15 ΘΕΙ· ΑΥΜΗΗΦΕ ḲḲΑCΕ
 ΚΩΤΕ ΕΡΟΙ· Α 2ΕΝΜΑCΕ]

xxi, 9-13

p. 94 [4A] ΕΥCANAΘ̄Τ Α[Μ[Α]2 . . . xxi, 13+16
 ΤΕ Μ̄ΜΟΪ ΑΥΟΥ
 ΩΝ ΝΡΩΟΥ ΕΡΟΪ
 Ν̄ΘΕ ΝΝΙΜΟΥΪ ΕΤ
 5 ΤΩΡ̄ΠΙ ΕΤΛ̄ΖΗΜ·
 ΑΪΠΩΝ Ν̄ΘΕ ΝΟΥ
 ΜΟΥ· ΑΥΧΩΩΡΕ
 ΕΒΟΛ Ν̄ΔΙ ΝΑΚΕΕC
 ΤΗΡΟΥ· Α ΠΑΖΗΤ
 10 Ρ̄ΘΕ ΝΟΥΜΟΥΛ̄Ζ ΕC
 ΒΩΛ ΕΒΟΛ Ν̄ΤΜΗ
 ΤΕ Ν̄ΖΗΤ· Α ΤΑ
 [ΔΟΜ] ΨΟΟΥΕ Ν̄ΘΕ
 [ΝΝΙΒΛ]ΧΕ· [Α] ΠΑ
 15 [ΛΑC ΔΩΛΧ ΕΤΑ
 ΨΟΥΩΒΕ· ΑΥΩ]

p. 95 [4E] [Α]Κ̄ΧΙΤ̄ ΕΖΡΑΪ Ε̄ . . . xxi, 16-19
 ΠΕΧΟΥC Μ̄ΠΜΟΥ·
 ΑΥΚΩΤΕ ΕΡΟΪ
 Ν̄ΔΙ ΟΥΑΤ̄Ο ΝΟΥ
 5 ΖΟΟΡ̄ ΑΥCΥΝΑΓ[Ω]
 ΓΗ Μ̄ΠΟΝΗΡΟC
 ΑΜΑΖΤΕ Μ̄ΜΟΪ·
 ΑΥΕCΤ ΤΟΟΤ
 Μ̄Ν ΡΑΤ †ΝΑΧΩ
 10 Ν̄ΝΕΚΩΠΗΡΕ ΤΗ
 ΡΟΥ· ΑΥΩΠ̄ ΕΒΟΛ
 Ν̄ΝΑΚΕΕC ΤΗΡΟΥ
 Ν̄ΤΟΟΥ ΔΕ ΑΥ†[2]
 ΤΗΥ ΑΥΕΙΜ[Ε ΕΡΟΙ]
 15 [ΑΥ[Π]Ε[Ω] [ΝΑΖΟΕΙ
 ΤΕ ΕΧΩΟΥ ΑΥΕΝΙΜ
 ΕΤΑΖΒCΩ· ΝΤΟΚ]

p. 94. 6 ΝΟΥΜΟΥ L ΝΟΥΜΟΥ BZT | 10 ΝΝΙΜΟΥΛ2 L ΝΟΥΜΟΥΛ2 BZT ③

p. 95. 4 ΝΟΥΖΟΡ LB ΝΟΥΖΟΡ Z

p. 96 [ḳ̄]5

ΔΕ ΠΧΟΕΙC ḿΠ[Ṗ]
 ΤΡΕ ΤΕΚΒΟΗΘΙΑ
 ΟΥΕ ḿΜΟΙ: †Ḳ
 ΤΗΚ ΕΦΟΠ̄Τ ΕΡΟΚ.
 5 ΜΑΤΟΥΧΕ ΤΑ†Υ
 ΧΗ ΕΤCΗϞΕ· ΑΥΩ
 ΤΑΜΝ̄ΤΩΗΡΕ ΝΟΥ
 ΩΤ̄ ΕΤΔΙΧ ḿΝΙΟΥ
 ΖΟΟΡ· ΜΑΤΟΥΧΟΙ
 10 ΕΤΤΑΠΡΟ ḿΠΜΟΥΙ.
 ΑΥΩ ΠΑ-ΘΒ̄ΒΙΟ ΕΝ
 ΤΑΠ ḿΝΑ ΝΙΤΑΠ̄
 ḿΟΥΩΤ· †ΝΑΧΩ
 [ΜΠΕ]ΚΡΑΝ ḿΝΑΣΝΗΥ
 15 [†ΝΑΣΜ]ΟΙΥ ΕΡ[ΟΙ]Κ ḿ[Τ
 ΜΗΤΕ ΝΤΕΚΚΛΗ
 CΙΑ. ΝΕΤΡΖΟΤΕ]

xxi, 20–24

p. 97 [ḳ̄Z]

[Ζ]ΗΤḲ ḿΠΧΟΕΙC
 CΜΟΥ ΕΡΟϞ ΠΕC
 ΠΕΡΜΑ ΤΗṖḲ ḿΙΑ
 ΚΩΒ †ΕΟΟΥ ΝΑϞ.
 5 ΜΑΡΟΥ ṖΖΟΤΕ ΖΗΤḲ
 ḿΔΙ ΠΕCΠΕΡΜΑ
 ΤΗṖḲ ḿΠΠḺ· ΧΕ ḿ
 ΠḲCΩḲ ΟΥΔΕ ḿ
 ΠḲΜΕCΤΕ ΠCΟΠC
 10 ḿΠΖΗΚΕ: ΟΥΔΕ ḿ
 ΠḲ ΚΩΤΕ ḿΠΕϞ
 ΖḲ ḿCΑΒΟΛ ḿΜΟΙ·
 ΑΥΩ Ζḿ ΠΤ[ΡΑΩḲ]
 ΕΖ[Ρ]ΑΪ ΕΡ[ΟϞ] ΛϞ
 15 CΩΤΜ ΕΡΟΙ. ΕΡΕ ΠΑ
 ΤΜΑΕΙΟ ΖΑ ΖΤΗΚ ΖΝ]

xxi, 24–26

p. 96. 2 ΒΟΗΘΕΙΑ LT ΒΟΗΘΙΑ ZR | 7 ΤΑΜΝΤΩΡ L [Τ]ΑΙΜḿΝΙΤΩΗΡΙΕ B
 ΤΑΜΝΤΩΗΡΕ ZTR p. 97. 1 ΠΧΟΙC L ΠΧΟΕΙC ZT | 12 CΑΒΟΛ L ΝCΑΒΟΛ BZ |
 15 ΝΑΤΜΑΕΙΟ L^b ΠΑΤΜΑΕΙΟ L^cZT ΠΤΑΕΙΟ B ὁ ἑταῖρός μου Ḳ | 16 ΖΑ[Ζ]ΤΗΚ L

p. 98 [ϥ̄ḥ]

ΟΥΝΟδ ΝΝΕΚΚ[Λ][Η]
 CIA· †ΝΑ† ḤΝΑΦ
 ΛΗΛ ḤΠΕΜΤΟ ΕΒΟΛ
 ΝΟΥΟΝ ΝΙΜ ΕΤΡ̄̄Ο
 5 ΤΕ ΖΗΤ̄̄· ḤΖΗΚΕ
 ΝΑΟΥΩḤ ḤΣΕCΕἼ.
 ΑΥΩ CΕΝΑCΜΟΥ
 ΕΠΧΟΕΙC ḤδΙ ΟΥΟΝ
 ΝΙΜ ΕΤΩΙΝΕ ΝCΩϣ·
 10 ϣΝΑΩΝ̄ ḤδΙ ΠΕΥ
 ΖΗΤ ΦΑ ΕΝΕΖ ΝΕ
 ΝΕΖ: CΕΝΑṖΠΜΕ
 ΕΓΥΙΕ ḤCΕΚΟΤΟΥ Ε
 [ΠΧΟ]ΕΙC ḤδΙ ΝΕΚ
 15 [ΡΩΟΥ Τ]ΗΡΟΥ ḤΠΚΑΖ[.
 ΝCΕΟΥΩΨΤ ΜΠΕϣ
 ΜΤΟ ΕΒΟΛ ΝδΙ Μ]

xxi, 26–28

p. 99 [ϥ̄θ̄]

ΠΑΤΡΙΑ ΤΗΡΟΥ ḤḤ
 ΖΕΘΝΟC· ΧΕ ΤΑ
 ΠΧΟΕΙC ΤΕ ΤḤḤΤ
 ΕΡδ ḤΤΟϣ ΕΤΟ Ḥ
 5 ΧΟΕΙC ΕΧḤ ḤΖΕΘ
 ΝΟC ΤΗΡΟΥ· ΑΥΟΥ
 ΩḤ ΑΥΩ ΑΥΟΥ
 ΩΨΤ ḤδΙ ḤΧΩΩ
 ΡΕ ΤΗΡΟΥ ḤΠΚΑΖ
 10 CΝΑΠΑΖΤΟΥ Ḥ
 ΠΕϣḤΤΟ ΕΒΟΛ Ḥ
 δΙ ΝΕΤΒΗΚ ΤΗΡΟΥ
 ΕΠΕCΗΤ ΕΠΚ[ΑΖ·]
 ΤΑ†ΥΧΗ ΟΝ[̄̄] [ΝΑϣ· ΠΑCΠ
 15 ΕΡΙΑ ΝΑΡΖΜΖΑΛ ΝΑϣ
 CΕΝΑ ΧΩ ΕΠΧΟΕΙC ΝδΙ]

xxi, 28–31

p. 98. 1 ΝΕΚΚΑΝCΙΑ LZT Ν[Ε][ΚΚΑΝCΙΑ] B | 8 ΠΑΧΟΕΙC L^b ΠΧΟΕΙC L^c

p. 99. 12 ΕΤΒΗΚ L ΝΕΤΒΗΚ ZT

p. 100 [P̃]

ΤΓΕΝΕἈ ΕΤΝΗΥ
 ΑΥΘ ΣΕΝΑΧΩ Ñ
 ΤΕΦΔΙΚΑΙΟΣΥΝΗ
 ÑΠΛΑΟΣ ΕΤΟΥÑΑ
 5 ΧΠΟQ ΠΕΝΤΑ ΠΧΟ
 K̄B̄ ΕΙC ΤΑΜΙΟQ:

xxi, 32-xxii, 3

ΤΠΕΨΑΛΜΟΣ ÑΔΔΥΕΙΔ:
 ΠΧΟΕΙC ΠΕΤΜΟΟ
 ΝΕ ÑΜΟΪ ÑḲΝΑΤΡΑ
 10 ΦΩΦΤ ΑΝ ÑΛΑΛΥ.
 ΑQΤΡΑΟΥΩ2 2Ñ ΟΥ
 ΜΑΝΟΥΟΤΟΥΕΤ.
 [ΑQ]CΑΝΟΥΦΤ̄ 2ΙΧÑ
 [ΟΥ]ΜΟΟΥ ÑḲΤΟΝ.
 15 [ΑQKT]Ε ΤΑΨΥΧΗ ΑQ
 [ΧΙ ΜΟΕΙΤ] [2ΗΤ] [2Ι
 ΝΕ2ΙΟΟΥΕ ΝΤΔΙ]

p. 101 [P̄A]

ΚΑΙΟΣΥΝḲ ΕΤΒΕ
 ΠΕQΡΑΝ· ΚΑΝ ΕΪ
 ΦΑΝΜΟΟΦΕ ÑΤ
 ΜΗΤΕ ÑΘ·ΑΪΒΕC
 5 ÑḲΠΜΟΥ ÑḲḲΝΑḲ
 2ΟΤΕ ΑΝ 2ΗΤΟΥ
 ÑḲΠΕΘ·ΟΟΥ ΧΕ Ñ
 ΤΟΚ ΚΦΟΟΠ ÑḲ
 ΜΑΪ· ΠΕΚΦΛΕ2
 10 ΜḲ ΠΕΚΒΕΡΩΒ
 ÑḲΤΟΟΥ ΝΕΝΤΑΥ
 CΕΠCΦΠḲ̄ ΑΚ
 CΟΒΤΕ ΝΟΥΤΡΑΠ[Ε]
 2Α ÑḲΠΑΜΤ[Ο ΕΒΟΛ·]
 15 ÑḲΠ2ΟḲ̄ Ε[ΒΟΛ ΝΝ
 Ε]Τ·Θ[ΛΙΒΕ ΜΜΟΙ.
 ΑΚΤΕ2C ΤΑΑΠΕ]

xxii, 3-5

p. 102 p̄v

ΝΟΥΝΕΖ· ΑΥΩ ΠΕΚ [xxii, 5-xxiii, 1
 ΧΩ ΕΦΤΑΖΕ ΝΘΕ Ν
 ΠΕΤΑΜΑΖΤΕ:
 ΠΕΚΝΑ ΝΑΠΩΤ
 5 Ν̄CΩΙ Ν̄ΝΕΖΟΟΥ
 ΤΗΡΟΥ ΝΠΑΩΝΖ·
 ΕΤΒΕ ΧΕ ΑΙΟΥΩΖ Ζ̄Ν
 ΠΗΙ ΝΠΧΟΕΙC Ν
 ΖΕΝ ΖΟΟΥ ΕΝΑΨΩ
 10 ΟΥ:

[κΓ] ΠΕΨΑΛΜΟC ΝΔΑΥ
 ΕΙΔ Ν̄CΟΥΑ Ν̄ΝCΑΒ
 [ΒΑΤ]ΟΝ:
 [ΠΑ ΠΧ]ΟΙΕΙC ΠΕ ΠΚΑΖ
 15 [Μ̄ΝΠΕΦΧΩ]Κ ΕΒ[Ο]Λ[·
 ΤΟΙΚΟΥΜΕΝΗ ΜΝ]

p. 103 p̄Γ

ΝΕΤΟΥΗΖ ΤΗΡΟΥ xxiii, 1-4
 ΖΡΑΪ Ν̄ΖΗΤC: [Ν]
 ΤΟΦ ΑΦCΜ̄ΝCΝΤΕ
 Μ̄ΜΟC ΖΙΧ̄Ν ΘΑΛΛΑC
 5 CΑ· ΑΥΩ ΑΦC̄ΒΤΩ
 ΤC ΖΙΧ̄Ν ΝΙΕΡΩΟΥ·
 ΝΙΜ ΠΕΤΝΑΒΩΚ
 ΕΖΡΑΪ ΕΠΠΤΟΟΥ Μ
 ΠΧΟΕΙC· Η ΝΙΜ
 10 ΠΕΤΝΑΑΖΕΡΑΤ̄
 Ζ̄Ν ΠΜΑ ΜΠΕΦ
 Τ̄ΒΒΟ· ΠΕΤΟΥ[Α]
 ΑΒ Ζ̄Ν ΝΕΦΔΙ[Χ] [ΠΕ]
 ΕΦΤ̄ΒΒΗΥ [ΖΜ] [ΠΕΦ]
 15 ΖΗΤ· Ε[ΜΠΦΧΙ ΝΤΕΦ
 ΨΥΧΗ ΕΧΝ ΟΥ
 ΜΝΤΕΠΡΑ ΕΜΠΦ]

p. 102. 4 ΠΕΚΚΑ L^b ΠΕΚΝΑ L^c | 12 ΝΝCΑΒΒΑΤΟΝ L^b ΝΝCΑΒΒΑΤΟΝ L^cp. 103. 4 ΝΕΘΑΛΛΑC CΑ L^{ZT} | 10 ΝΕΤΝΑΑΖΕΡΑΤ L^b ΠΕΤΝΑΑΖΕΡΑΤ L^c BZT

p. 104 [P̄Λ]

ωρ̄κ̄ ḡπετ̄ζιτοϋ
 ωρ̄ ζḡ οὐκροϋ
 παῖ̄ ναχῑ νοϋσμοϋ
 εβολ̄ ζιτḡ πχοῖς
 5 αϋω̄ οὐνḡ εβολ̄ ζι
 τḡ πνοϋτε̄ περ̄
 σωτηρ̄ ταῖ̄ τε̄ τ
 γενεᾱ ḡνετ̄wine
 ḡσᾱ πχοεῖς̄ ετ̄
 10 winē ḡσᾱ πζο̄ ḡ
 πνοϋτε̄ ḡιακωβ̄
 διḡ†αḡμᾱ· ρῖ̄ ḡνε̄
 τḡπγλḡ εζραῖ̄ ḡ
 [N]αρχων̄· ḡτετḡ
 15 [XIC]ε̄ εζραῖ̄ ḡπγλḡ
 [Nϣᾱ εν̄]εζ̄· ταρερ̄εῖ̄
 [εζοϋν̄ νδῖ̄] [πḡ̄[r]ο̄ ḡ̄
 [πεοοϋ̄· ḡim̄ πε̄ πεῑ]

xxiii, 4–8

p. 105 P̄Ἐῖ

ḡρο̄ ḡπεοοϋ̄ πχο̄
 εῖς̄ πε̄ παγνατος̄
 ετταχρηϋ̄· πχο̄
 εῖς̄ ετε̄ οϋν̄ δομ̄
 5 ḡμορ̄ ζḡ ππολε̄
 μοσ̄· διḡ†αḡμᾱ·
 ρῖ̄ ḡνετḡπγλḡ εζ
 ραῖ̄ ḡναρχων̄·
 ḡτετḡXICĒ εζ̄
 10 ραῖ̄ ḡπγλḡ ϣαενεζ̄
 ταρερ̄εῖ̄ εζοϋν̄ ḡ̄
 δῑ πḡρο̄ ḡπεοοϋ̄·
 ḡim̄ πε̄ πḡḡρο̄ [Mπε̄]
 οοϋ̄ πX[OEIC̄ NN̄]
 15 δοḡ̄ [ḡ̄]τορ̄ πε̄
 πḡρο̄ Mπεοοϋ̄]

xxiii, 8–10

p. 104. 4 πχοεῖς LZT | 9 νετwine L, Z=F | 12 ḡνετḡπγλḡ LT, Z=F | 14 spat pro
 ḡναρχων̄ in F ναρχῶ̄ L ναρχων̄ BZT p. 105. 4 πετεοϋνδομ̄ L ετε-
 οϋνδομ̄ ZT | 7 ḡνετḡπγλḡ LbT ḡνετḡπγλḡ LcZ | 8 ναρχων̄ LZ | 13 πḡρο̄
 Z πειρρο̄ LT

p. 108 ῤ̄

ΕΥΕ Ν̄ΤΟΚ̄ ΚΑΤΑ
 ΠΑΨΑΪ̄ ἸΠΕΚΝΑ
 ΕΤΒΕ ΤΕΚΜ̄Ν̄Τ̄
 ΧΡΗΣΤΟΣ ΠΧΟΪC
 5 ΟΥΧΡΗΣΤΟΣ ΑΥΩ
 ΕΩCΟΥΤΩΝ ΠΕ
 ΠΧΟΕΙC· ΕΤΒΕ
 ΠΑΪ̄ ϣΝΑ†CΒΩ
 Ν̄ΝΕΤ̄Ρ̄ΝΟΒΕ 21
 10 ΤΕ21Η· ϣΝΑΧΙΜΟ
 ΕΙΤ 2ΗΤΟΥ Ν̄Ν̄
 [Ρ]ἸΡΑΨ 2̄Ν̄ ΟΥ2ΑΠ·
 [ϣΝ]ΑΤCΑΒΕ Ν̄Ρ̄Ἰ
 [ΡΑΨ] Γ̄ΕΙΝΕΓ̄ϣ2100ΥΕ·
 15 [ΝΕ2100]Γ̄ΥΙΕ ΤΗΡ
 [ΟΥ ΜΠΧΟΙC 2ΕΝ
 ΝΑ ΝΕ 21 ΜΕ ΝΝΕΤ]

xxiv, 7-10

p. 109 ῤ̄Θ̄

ΨΙΝΕ Ν̄CΑ ΤΕϣ
 ΔΙΑΘΗΚΗ ΑΥΩ
 ΝΕΩΜ̄Ν̄ΤΜ̄Ν̄ΤΡΕ
 ΕΤΒΕ ΠΕΚΡΑΝ
 5 ΠΧΟΕΙC ΚΑ ΠΑΝΟ
 ΒΕ ΝΑΪ̄ ΕΒΟΛ ΧΕ
 ϣΩ ΓΑΡ· ΝΙΜ ΠΕ
 ΠΡΩΜΕ ΕΓ̄Τ̄ῤ̄2ΟΤΕ
 2ΗΤ̄ῤ̄ ἸΠΧΟΕΙC·
 10 ϣΝΑCΜ̄Ν̄ ΝΟΜΟC
 ΝΑϣ 21 ΤΕ21Ἰ̄ ΕΝ
 ΤΑϣΟΥΑΨ̄C· Τ[Εϣ]
 †ΥΧΗ ΝΑΨΩ[ΠΕ]
 2̄Ν̄ 2ΕΝΓ̄ΝΙΑΓ̄Α·Θ·ΟΝ.
 15 Π]ΕΓ̄ϣ[CΠΕΡΜΑ ΝΑ
 ΚΛΗΡΟΝΟΜΕΙ ΜΠΚΑ2]

xxiv, 10-13

p. 108. 3 ΜΝΤΧ̄Ρ̄C LPist ΜΝΤΧΡΗΣΤΟΣ ZTV | ΠΧΟΕΙC ZTVPist ΠΧΟΙC L | 11 2 super
 € in ras

p. 109. 14 2ΕΝΑΓΑ·Θ·ΟΝ LBZTPist

p. 110 ῥῑ

ΠΧΟΕΙC ΠΕ ΠΠΤΑ
 ΧΡῬ ἸΝΝΕΤῚΟΤΕ
 ΖΗΤῚ· ΛΥΩ ΠΡΑΝ
 ἸΠΧΟΕΙC ΠΑ ΝΕΤῚ
 5 ΖΟΤΕ ΖΗΤῚ ΠΕ.
 ΛΥΩ ΕΤΑΜΟΟΥ Ἔ
 ΤΕΡΔΙΑΘΗΚΗ· Ἔ
 ΡΕ ΝΑΒΑΛ ΕἸΟῚἸ
 ΝΟΥΟΕΙΩ ΝΙἸ Ε
 10 ΠΧΟΕΙC· ΧΕ ἸΤΟQ
 ΠΕΤΝΑΤΕΚἸ ΝΑ
 [Ο]ΥἸΕΡΗΤΕ ΕΒΟΛ ΖἸ
 [ΠΠ]ΛΩ· ΔΩΩῚ ΕΖ
 [ΡΑΙ Ε]ΧΩῚἸ ΝἸΝἈ Ν[ΑΙ
 15 ΧΕ ΑΝΓ ΟΥΩΗ]ΡΕ
 [ΝΟΥΩΤ ΛΥΩ ΑΝΓ]

xxiv, 14-16

p. 111 ῥῑᾶ

ΟΥΖἸΗΚΕ ΑΝΟΚ· Ἰ
 ΝΕΘΛΙῚΙC ἸΠΑ
 ΖΗῚ ΟΥΩΩῚ ΕΒΟΛ
 ΑΝΙῚ ΕΒΟΛ ΖἸ ΝΑ
 5 ΑΝΑΓΚΗ· ΑΝΑΥ Ε
 ΠΑΘῚΒΒΙΟ ΜἸ ΠΑ
 ΖΙCΕ ΝἸΚΩ ΕΒΟΛ
 ἸἸΑΝΟΒΕ ΤΗΡΟΥ.
 ΑΝΑΥ ΕΝΑΧΑΧΕ
 10 ΧΕ ΑΥΟΥΩΩῚ Ἔ
 ΒΟΛ· ΛΥΩ ΑΥΜΕ[C]
 ΤΩἸ ΖἸ ΝΟΥΜΟ[CT]Ε
 ἸΧΙΝΔΟἸC· Ζ[ΑΡΕΖ]
 ΕΤΑῚΧΗ Ν[ΓΤΟΥ]
 15 [Χ]ΟἸ ΜΠΠ[ΡΤΡΑΧΙ
 ΩΠΠΕ ΧΕ ΑΙΖΕΛ
 ΠΙΖΕ ΕΡΟΚ· ΝΒΑΛ]

xxiv, 16-21

p. 112 **ῤῚΒ**

ΖΗΤ̄ Μἢ ΝΕ[ΤC]ΟΥ

xxiv, 21–xxv, 2

ΤΩἢ ΑΥΤΟΔΟΥ

ΕΡΟἰ ΧΕ ΑἰΖΥΠΟ

ΜΙΝΕ ΕΡΟΚ ΠΧΟἰC

5 ΠΝΟΥΤΕ CΕΤ ΠἢΛ

ΕΒΟΛ Ζἢ ΝΕΦΘΑΪΤΙC

ΤΗΡΟΥ:

Ῥἔ ΠΕΨΑΛΜΟC ἢΔΑΥ

Τ

ΕΙΔ:

ΚΡΙΝΕ ἢΜΟἰ ΠΧΟἰC

[Χ]Ε ΑΝΟΚ ΑἰΜΟΟ

[Ω]Ε Ζἢ ΤΑΜἢΤ

[ΒΑΛ]ΖΗΤ̄ ΑΥΩ Εἰ

[ΚΩ] ΝῆΤΗἰ ΕΠΧ[Ο

15 ΕΙC Ν†ΝΑ]ΚΙΙΜ [Α]Ν.

ΔΟΚΙΜΑΖΕ ΜΜΟΙ

ΠΧΟΕΙC ΝΓΠΕΙΡΑ]

p. 113 **ῤῚΓ**

ΖΕ ΜΜΟἰ ΠΙCΕ

xxv, 2–5

ἢΝΑΔΛΟΟΤΕ Μἢ

ΠΑΖΗΤ̄ ΧΕ ΠΕΚ

ΝἌ ἢΠΕΜΤΟ ἢΝΙΑ

5 ΒΑΛ ΕΒΟΛ ΑΥΩ Αἰ

ῤΑΝΑΚ Ζἢ ΤΕΚἢΜΙΕ.

ἢΠΙΖΜΟΟC Μἢ ΟΥ

CΥΝΖΕΔΡΙΟἢ Εϛ

ΦΟΥΕΙΤ̄ ΑΥΩ

10 ἢΝΑΒΩΚ ΕΖΟ[Υ]Ν]

Μἢ ΝΡΕϛῤῚΝ[ΟΒΕ.]

ΑἰΜΕCΤΕ Τ[CΟΟΥ]

ΖC ἢΝΕΤΟ [ΜΠΟ]

ἢΝΗΡΟC ΑΥ[Ω ΝΝΑΖ]

15 ἢΜΟΟ[C ΜΝ ΝΑCΕΒΗC.

†ΝΑΕΙΩ ΝΝΑΔΙΧ ΖΝ

ΝΕΤΟΥΑΛΒ ΤΑΚΩΤΕ Ε]

p. 112. 3 ΖΥΠΟΜΕΙΝΕ L ΖΥΠΟΜΙΝΕ ZPist ΖΥΠΟΜΟΝΗ T | 4 ΠΧΟΕΙC LZTPist |

8 Ῥἢ male L^b Ῥἔ L^c | 10 ΠΧΟΕΙC LZTV | 14 ΚΩ ΝῆΤΗἰΕ ΠΧΟΕΙC male L^bcorr L^c

p. 113. 2 ΝΑΔΛΟΤΕ L ΝΑΔΛΟΟΤΕ ZT ΝΑΤΔΛΟΤΕ B

p. 114 ρῑα

ΠΕΚΘΥΣΙΑΣΤΗΡΙ
 ΟΝ ΠΧΟΕΙC· ΕCΩ
 Τῑ ΕΠΕΖΡΟΟΥ ῑ
 ΠΕΚCΜΟΥ ΕΧΩ ῑ
 5 ΝΕΚΩΠΗΡΕ ΤΗΡΟΥ.
 ΠΧΟΕΙC ΑῖΜΕΡΕ
 ΠCḂ ΜΠΕΚΗῖ Μῑ
 ΠΜΑΝΩΠΕ ΜΠΕΚ
 ΕΟΟΥ· ῑΠῑΤΑΚΟ
 10 ῑῑΤΑΨΥΧΗ Μῑ ΝΑ
 [C]Ε[ΒΗ]C· ΑΥΩ ΠΑ
 [ΩΝ]ῑ Μῑ ΖΕΝ ΡΩ
 [ΜΕ ῑ]CΝΟC· ΝΑῖ Ε
 [ΡΕ ΤΑ]ΝΟΜΙΑ Ζῑ
 15 ΝΕΥΔΙΧ. Α ΤῑΕΥ[ΟΥ
 ΝΑΜ ΜΟΥΖ ΝΔΩΡΟΝ. ΑΝ
 ΟΚ ΔΕ ΑΙΜΟΟΦΕ ΖΝ ΤΑΜΝΤ]

xxv, 5-10

p. 115 ρῑε

Β[ΑΛ Ζ]ῑῑΤ CῑΩῑΤΕ
 ῑῑΜΟῖ ΝῑῑΝΑ ΝΑῖ
 Α ΤΑΟΥΕΡΗΤΕ
 ΓΑΡ ΑΖΕΡΑΤῑ Ζῑ
 5 ΠCΟΟΥΤῑ ῑῑΝΑC
 ΜΟΥ ΕΡΟΚ ΠΧΟῖC
 Ζῑ ΝΝΕΚΚΛΗCΙΑ·
 6¹¹ ΠΕΨΑΛΜΟC ΝΔΑΥ
 ΕΙΔ ΕΜΠΑΤΟΥΤΑΖ
 10 Cῑ:
 ΕΠΧΟΕΙC ΠΕ ΠΑΟΥΟ
 ΕΙΝ Μῑ ΠΑCΩΤΗΡ
 ΕῖΝΑῑΖΟΤ[Ε ΖΗΤC]
 ῑῑῑῑ ΠΧ[Ο]ΕΙC]
 15 ΠΠΕΤῑΝΑΩ[ΤΕ ΜΠΑ
 ΟΥΧΑΙ ΕΙΝΑΡΔΩΒ
 ΖΗΤC ΝΝΙΜ. ΖΜ]

xxv, 11-xxvi, 1

p. 114. 11 ΝΑCΗΒΗC L ΝΑCΕΒΗC ZT | 15 littera penultima ω?

p. 115. 6 ΠΧΟΕΙC LZV | 7 ΖΝ ΝΕΚΚΛΗCΙΑ LZTV

p. 116 · ρ̄15

ΠΤΡΕΥΖΩ[Ν Ε]ΓΟΥΙΝ
 ΕΡΟΪ Ν̄ΔΙ ΝΕΤΜΟΥ
 Κῆ̄ Μ̄ΜΟΪ· ΕΥΟΥΩΜ̄
 Ν̄ΝΑCΑΡῒ· ΝΕΤ
 5 Θ̄ΛΙΒΕ Μ̄ΜΟΪ Μ̄Ν
 ΝΑΧΑΧΕ Ν̄ΤΟΟΥ
 ΑΥḐΒ̄ΒΕ ΑΥῒΕ· ΚΑΝ
 ΕΡΩΑΝ ΟΥΜΛΑῒ
 CΩΡ ΕΡΟΪ Μ̄ΠΑῒΗΤ
 10 ΝΑῒῒ[Ο]ΤΕ ΑΝ· ΚΑΝ
 ΕΡ[Ω][Α]Ν ΟΥΠΟΛΕ
 ΜΟC ΤΩΟΥΝ ΕΧΩΪ
 [ῒ]Μ̄ ΠΑΪ ΑΝΟΚ †ΝΑ
 [ΚΑ] [ῒ]ΤΗΪ· ΟΥῒΩΒ
 15 [ΝΟΥΩΤ] ΠΠΕΝΤ[ΑΙ
 ΑΙΤΕΙ ΜΜΟQ ΝΤΜ
 ΠΧΟΕΙC ΠΑΙ ΠΕ†]

xxvi, 2-4

p. 117 ρ̄1Z

ΝΑ[ΩΙ]ΝΕ ΝCΩQ·
 ΕΤΡΑΟΥΩῒ ῒΜ̄ ΠΗΪ
 Μ̄ΠΧΟΕΙC Ν̄ΝΕ
 ῒΟΟΥ ΤΗΡΟΥ Μ̄ΠΑ
 5 ΩΝῒ· ΕΤΡΑΝΑΥ Ε
 ΠΟΥΝΟQ Μ̄ΠΧΟΪC
 ΕḐΜ̄ΠΩΙΝΕ Μ̄
 ΠΕQΛΑΟC· ΧΕ ΑQ
 ῒΟΠ̄Τ ῒΝ̄ Γ̄ΤΙΕQCKH
 10 ΝΗ ῒΜ̄ ΠΕῒΟΟΥ Ν̄Μ̄
 ΠΕ-ΘΟΟΥ· ΑQῒῒΑΪ
 ΒΕC ΕΡΟΪ ῒΜ̄ Π[ΠΕ]
 ΘΗΠ̄ Ν̄ΤΕ[Q][CKHHH.]
 Γ̄ΑQΧΑ[CT ῒΝ ΟΥΠΕ
 15 ΤΡΑ· ΤΕΝΟΥ ΕΙC
 ῒΗΗΤΕ ΑQΧΙCΕ
 ΝΤΑΛΠΕ ΕΧΝ ΝΑΧΑ]

xxvi, 4-6

p. 116. 13 1 supra, manu altera?

p. 117. 1 ΩΙΝΕ sine ΝΑ LZT ἐκλήτησω ⑥ | 6 ΠΧΟΕΙC LZ

p. 118. **ῤῥῖ** **ⲭⲉ** ⲁἰⲕⲱ[ⲧⲉ ⲁἰ] ⲉⲃⲱⲛⲁⲓ ⲉⲃⲱⲛⲁⲓ
 ⲱⲱⲱⲧ̅ ⲉἵ [ⲧῖ]ⲉ]ⲓ
 ⲥⲕⲏⲏḥ ⲛⲟϥ-ⲑⲩⲥἰⲁ
 ⲛ̅ⲥⲙⲟϥ. †ⲛⲁⲭⲱ
 5 ⲧⲁ†ⲁⲗⲗⲉἰ ⲉⲡⲭⲟἰ̅ⲥ
 ⲥⲱⲧḥ ⲡⲭⲟⲉἰⲥ ἑ
 ⲡⲉⲉⲣⲟⲟϥ ἑⲛⲧⲁἰ
 ⲱⲱ ἑⲃⲟⲗ ḥⲙⲟϥ
 ⲛⲁ ⲛⲁἰ ⲡⲭⲟⲉἰⲥ ⲛῖ
 10 ⲥⲱⲧḥ ἑⲣⲟἰ̅. ⲛῖⲧⲁ
 ⲡⲁⲉⲛⲧ ⲱⲁⲭⲉ ἑ
 [ⲣ]ⲟἰⲕ ⲁⲓⲱⲛⲉ ḥⲥⲁ
 [ⲡⲉⲕ]ⲉⲟ. ⲡⲉⲕⲉⲟ
 [ⲡⲭⲟⲉἰⲥ †]ⲛⲁⲱ
 15 [ⲛⲉ ⲛⲥⲱⲓ. ⲙⲡⲣⲕⲱⲧⲉ
 ⲙⲡⲉⲕⲉⲟ ⲥⲁⲃⲟⲗ ⲙⲙⲟἰ]

p. 119 **ῤῥῖ** [ⲙἰ]ⲡῖⲣⲁⲕṯ̅ⲕ ἑⲃⲟⲗ
 ḥⲡⲉⲕⲉⲛⲉⲁⲗ ⲉἵ ⲟϥ
 ⲟⲣⲓⲏ. ⲱⲱⲡⲉ ⲛⲁἰ
 ḥⲃⲟⲏ-ⲑⲟⲥ ḥⲡῖ
 5 ⲥⲧⲟἰ̅ ἑⲃⲟⲗ. ḥⲡῖ
 ⲕⲁⲗṯ̅ ḥ̅ⲥⲱⲕ ⲡⲛⲟϥ
 ⲧⲉ ⲡⲁⲥⲱⲧḥⲣ̅ ⲭⲉ ⲁ
 ⲡⲁⲉἰⲱⲧ Კḥ ⲧⲁⲙⲁ
 ⲁϥ ⲕⲁⲗṯ̅ ḥ̅ⲥⲱⲟϥ.
 10 ⲡⲭⲟⲉἰⲥ ⲁⲉ ⲡⲉⲛⲧⲁⲓ
 ⲱⲱⲡṯ̅ ἑⲣⲟϥ. ⲥḥḥ
 ⲛⲟⲙⲟⲥ ⲛⲁἰ ⲡⲭⲟἰ̅ⲥ
 ⲉἵ ⲧⲉⲕⲉἵḥ [ⲁ]ⲩⲱ
 ⲛῖⲧⲁ [ⲙⲟⲉἰⲧ ⲉἵⲧ
 15 ⲉἵ ⲟϥⲉἵⲏ ⲉⲥⲥⲟϥⲧⲱⲛ
 ⲉⲧⲃⲉ ⲛⲁⲭⲁⲭⲉ
 ⲙⲡῖⲧⲁⲗⲧ ⲉⲧⲟⲟ]

p. 118. 5. ⲛⲧⲁ†ⲁⲗⲗⲉἰ LB ⲧⲁ†ⲁⲗⲗⲉἰ Z | 7 ⲛⲧⲁἰⲱⲱ LZ ἑⲛⲧⲁἰⲱⲱ B | 9 ⲛⲁἰⲡⲭⲟⲉἰⲥ
 male L^b cor L^c | 10 ἑⲣⲱἰ L^b ἑⲣⲱἰ L^c

p. 119. 1 ⲙⲡῖⲣⲁⲕⲧ L^bL^c ⲙⲡῖⲣⲁⲕṯ̅ⲕ Z | 4 1 ⲙⲡῖⲧⲥⲧⲟἰ LZ | 12 ⲡⲭⲟⲉἰⲥ LZ

p. 120 $\bar{p}\bar{k}$

ΤΟΥ $\bar{n}n\epsilon\bar{\tau}\gamma\bar{\chi}[h\ n]$
 NET-ΘΛΙΒΕ $\bar{n}m\bar{o}\bar{i}$
 ΧΕ ΛΥΤΩΟΥΝ ΕΡΟΪ
 $\bar{n}\delta\bar{i}$ ΖΕΝ ΜΗΤΡΕ $\bar{n}$
 5 $\chi\bar{i}\bar{n}\delta\bar{o}\bar{n}\bar{c}$ · ΛΥΩ Λ
 ΠΧΙΝΔΟΝ $\bar{c}$ ΧΙ ΔΟΛ
 ΕΡΟQ ΟΥΛΑQ· $\bar{\tau}\pi\bar{c}$
 ΤΕΥΕ ΕΝΑΥ ΕΝΑΓΑ
 ΘΟΝ $\bar{m}\pi\chi\bar{o}\epsilon\bar{i}\bar{c}$ $\bar{z}\bar{m}$
 10 ΠΚΑ $\bar{z}$ $\bar{n}n\epsilon\tau\bar{o}\bar{n}\bar{z}$ ·
 $\bar{\tau}n\bar{a}\bar{z}\bar{\gamma}\pi\bar{o}m\bar{i}n\epsilon$ $\bar{e}$
 [ΠΧΟ]ΕΙC· ΧΡ $\bar{o}$ ΛΥΩ
 [ΜΑΡΕ] ΠΕΚ $\bar{z}$ ΗΤ
 [ΤΩΚ ΝΓ $\bar{z}$ ΥΠΟΜΕΙΝΕ
 15 ΕΠΧΟΕΙC
 [$\bar{k}\bar{z}$] ΠΕ $\bar{\tau}$ ΑΛΜΟC ΝΔΑΥΕΙΔ]

xxvi, 12–xxvii, tit

p. 121 $\bar{p}\bar{k}\bar{\alpha}$

[ΛΙΧΙΩ]ΚΑΚ ΕΖΡΑΪ
 ΕΡΟΚ ΠΧΟΕΙC ΠΑ
 ΝΟΥΤΕ $\bar{m}\pi\bar{r}\kappa\bar{\alpha}\rho\omega\kappa$
 ΕΡΟΪ· ΜΗΠΩC Ν $\bar{f}$
 5 ΚΑΡΩΚ ΕΡΟΪ ΤΑ $\bar{r}$
 ΘΕ $\bar{n}n\epsilon\tau\bar{b}\bar{n}\bar{k}$ $\bar{e}$
 ΠΕCΗ $\bar{\tau}$ ΕΠΩΗ $\bar{i}$
 CΩΤ $\bar{m}$ ΕΠΕΖΡΟΟΥ
 $\bar{m}\pi\bar{\alpha}\bar{c}\bar{o}\bar{\pi}\bar{c}$ $\bar{z}\bar{m}$ Π
 10 ΤΡΑCΕΠCΩΠ $\bar{k}$ ·
 ΤΑQ $\bar{i}$ $\bar{n}n\bar{\alpha}\delta\bar{i}\chi$ ΕΖΡΑΪ
 ΕΠΕΚ $\bar{r}$ ΠΕ ΕΤ $\bar{i}$ ΟΥΑ $\bar{i}$
 ΑΒ· $\bar{m}\pi\bar{r}\bar{c}\epsilon[k\ \tau\bar{\alpha}]$
 $\bar{\tau}\gamma\bar{\chi}[h\ m\bar{n}\ n\bar{r}\epsilon\bar{q}\bar{r}$
 15 ΝΟΒΕ ---]

xxvii, 1–3

p. 120. 11 $\bar{z}\gamma\pi\bar{o}m\bar{i}n\epsilon$ L $\bar{z}\gamma\pi\bar{o}m\bar{i}n\epsilon$ Z | 12 $\epsilon\pi\chi\bar{o}\bar{i}\bar{c}$ L $\epsilon\pi\chi\bar{o}\epsilon\bar{i}\bar{c}$ Zp. 121. 11 ΝΤΑQ $\bar{i}$ L ΤΑQ $\bar{i}$ BZR

p. 122 $\overline{\rho\kappa\beta}$

ΝΕΤΩΛΧ[Ε ΖΝ ΟΥΕΙ]
 ΡΗΝΗ Μἢ ΝΕ[Τ]ΖΙΤΟΥ
 ΩΟΥ ΕΡΕ ΜἢΠΕΘΟΟΥ
 Ζἢ ΝΕΥΖΗΤ· † ΝΑΥ
 5 ΚΑΤΑ ΝΕΥΖΒΗΥΕ·
 ΑΥΩ ΚΑΤΑ ΤΠΟΝΗ
 ΡΙΑ ἢΝΕΥΜΕΕΥΕ·
 ΤΩΩΒΕ ΝΑΥ ΚΑΤΑ
 ΝΕΖΒΗΥΕ ἢΝΕΥΔΙΧ·
 10 † ΝΑΥ ΜἢΠΕΥΤΟΥ
 ΕΙΟ· ΧΕ ΜΠΟΥΕΙ
 ΜΕ ΕΝΕΖΒΗΥΕ ἢ
 [ΠΧΟ]ΕΙC· ΑΥΩ ΝΕΖ
 [ΒΗΥΕ] [ΝΝΕΩΔΙΧ]
 15 [ΚΝΑΩΡΩΩΡΟΥ ΝΓ
 ΤΜΚΟΤΟΥ ΠΧΟΕΙC CMA]

xxvii, 3-6

p. 123 $\overline{\rho\kappa\gamma}$

[ΜΑΑΤ ΧΕ] ΑΩCΩΤἢ
 Ε[ΠΕ]ΖΠΡΟΟΥ ἢΠΑ
 CΟ[Π]C· ΠΧΟΕΙC ΠΕ
 ΠΑΒΟΗ-ΘΟC ΑΥΩ
 5 ΤΑΝΑΩΤΕ· ἢΤΑ
 ΠΑΖΗΤ ΚΑΖΤΗΩ
 ΕΡΟΩ· ΑἰΡΖΟΤΕ
 Α ΤΑCΑΡΞ † ΟΥΩ
 †ΝΑΕΞΟΜΟΛΟΓΙ
 10 ΝΑΩ ΖΜ ΠΑΟΥΩΩ·
 ΠΧΟΕΙC ΠΕ ΠΤΑΧ
 ΡΟ ΜἢΠΕΩΛΛΟC·
 ΑΥΩ ΤΝΑΩΤΕ ΠΕ
 ἢἢΕΥΧΑἰ ἢ[ΠΕΩ
 15 ΧΡC ΜΑΤΟΥΧΕ
 ΠΕΚΛΑΟC ΝΓC
 ΜΟΥ ΕΤΕΚΚΛΗ]

xxvii, 6-9

p. 122. 4 †ΝΑΥ male L^bp. 123. 9 †ΑΝΕΞΟΜΟΛΟΓΕΙ male L^b corr L^c

p. 124 ρ̄κλ

ρΟΝΟΜΙΑ [ΝΓΜΟ]
 ΟΝΕ Μ̄ΜΟΟ[Υ ΝΓ]
 ΧΑΣΤΟΥ Ψ[Α] [Ε]ΝΕΖ
 ΠΕΨΑΛΜΟ[Σ] [Ν]ΔΔΥ
 5 ΕΙΑ ΕΒΟΛ Ζ̄Ν ΤΕΖῙΗ
 Κ̄Η Ν̄ΤΕΣΚΗΝ[Η]:

xxvii, 9–xxviii, 3

ΤΑΝΙΝΕ Μ̄ΠΧΟΕΙΣ Ν̄
 ΨΗΡΕ Μ̄ΠΝΟΥΤΕ
 ΑΝΙΝΕ Μ̄ΠΧΟΕΙΣ
 10 Ν̄ΖΕΝΨΗΡΕ Ν̄ΝΟΪΛΕ
 ΑΝΙ ΟΥΤΑΪΟ Μ̄Ν
 ΟΥΤΙΜΗ Μ̄ΠΧΟ
 ΕΙΣ ΑΝΙ ΟΥΕΟΟΥ
 [ΜΠΕ]ΨΡΑΝ ΟΥΩ
 15 [ΨΤ ΠΧΟΕΙΣ Ζ̄Ν
 ΤΕΨΑΥΛΗ ΕΤΟΥΑΛΒ
 ΤΣΜΗ ΜΠΧΟΕΙΣ].

p. 125 ρ̄κ̄ε

ΖΙ[Χ] [Ν] [Μ]ΜΟΟΥ: ᾱ
 ΠΝ[Ο]ΥΤΕ Μ̄ΠΕΟΟΥ
 Ψ ΕΒΟΛ: ΠΧΟΪΣ
 ΖΙΧ̄Ν Ζ̄ΕΝ ΜΟΟΥ
 5 ΕΝΑ[Ψ]ΨΟΥ: ΤΕΣ
 ΜΗ Μ̄ΠΧΟΕΙΣ Ζ̄Ν
 ΟΥΒΟΜ ΤΕΣΜΗ Μ̄
 ΠΧΟΕΙΣ Ζ̄Ν ΟΥΜ̄Ν̄Τ
 ΝΟΒ ΤΕΣΜΗ Μ̄
 10 ΠΧΟΕΙΣ ΕΨΟΥΩ
 Ψ̄ ΝΝΚΕΔΡΟΣ
 ΠΧΟΕΙΣ ΝΑ ΟΥΨΨ̄
 Ν̄ΝΚΕΔΡΟΣ Μ̄[ΠΑΙ
 ΒΑΝ]ΓΟ[Σ]. Ν[Ψ̄]ΤΡΕΥ
 15 ΡΨΖΙΒ ΜΗ ΠΛΙΒΑ
 ΝΟΣ Ν-Θ-Ε ΜΠΜΑΣΕ
 ΑΥΩ ΠΜΕΡΙΤ ΕΨ]

xxviii, 3–6

p. 124. 10 ΝΟΙΛΕ LZ | 16 ΤΕΨΑΥΛΕ L^b ΤΕΨΑΥΛΗ L^c

p. 125. 3 ΠΧΟΕΙΣ LZ

p. 126 $\bar{p}\bar{k}\bar{s}$ ο $\bar{n}\bar{\theta}\bar{\epsilon}$ νογ[ω][ηρ]ε xxviii, 6–9
 ἡμονοκαρος
 τέσμη ἡπχοῖς
 ἐφογωψῃ $\bar{n}\bar{o}\gamma$
 5 ψαζ $\bar{n}\bar{s}\alpha\tau\epsilon$ · τέσ
 μη ἡπχοεῖς ἐφ
 κιμ ἐτερημος·
 πχοεῖς να κιμ $\bar{\epsilon}$
 τέρημος нка
 10 ληс· τέσμη $\bar{m}$
 πχοεῖς ἐφсovт[ε
 $\bar{n}$][η]εῖογλ· λγω qηα
 [δολπ] εβολ $\bar{n}\bar{m}\alpha$ [η]
 [ωηη] ογoh $\bar{n}\bar{m}$
 15 ετ 2η πεφρπε xω
 мπεφеооу ψаре]

p. 127 $\bar{p}\bar{k}\bar{z}$ [π[χοεῖ]с] εἰνε [η] xxviii, 10–xxix, 1
 πκατακληс[η][ос]
 λγω ηῃтρεφ2[ηο]
 ос· πχοεῖς ηα[ρρ]
 5 ро ψα εне2· πχο
 εῖς ηα† δom $\bar{m}$
 πεφλαос· πχοῖς
 ηасмоу επεφла
 ос 2 $\bar{n}$ ογ εἰρηηη:
 10 επxωк εβολ πε
 †αλμος $\bar{n}\bar{t}\omega$
 [к]̄- $\bar{\theta}$ · λ $\bar{h}$ ἡπchiaεικ.
 ἡπhῖ $\bar{n}\bar{\lambda}\lambda\epsilon\iota$ [λ]
 †ηαxастк̄ π[χοεῖс ---]

p. 126. 2 ἡμονοκερως L ἡμονοгерос Z | 3 ἡπχοεῖς LZ ἡπ̄с B |
 12 ηηεῖογλ L ηηieoyλ ZR

p. 127. 2 πκατακλγсμος LZ ἡπпη катзκληсμος R | 4 [xε] πχοεῖς L^b parenth
 del L^c | ηαρρο L^bL^c ηαρρro ZR | 7 πχοεῖς LZV π̄с R

p. 128 $\bar{p}k\bar{h}^1$ π[χο]εῖς π[ανοῦτ]ε xxix, 3-6
 [α]χιϣκακ ἐζραϊ
 [ερ]οκ· ακταλδοϊ·
 [π]χοεῖς ακῆ τα
 5 †γχη ἐζραϊ ῥῆ να
 μῆτε· ακτοῦ
 χοϊ ἐβολ ῥῆ νετ
 βηκ ἐπεσῆτ̄ ἐπ
 ωηῖ: †αλλεῖ ἐπ
 10 χοεῖς νεφπετοῦ
 λαβ· ῆτετῆου
 ωνῆ ἐβολ ῆπῆ
 [π]μεεγε ῆπεφοῦ
 [οπ] χε οὔν οὔορ
 15 [γῆ ῥῆ πεφδωντ
 αὔω οὔωνῆ ῥῆ
 πεφοῦωω πριμε]

p. 129 $\bar{p}k\bar{\theta}$ ἡ[αψω]πε ἐρ[οι]γῆε xxix, 6-10
 ῆτε πτελ[ηλ]
 ωωπε ἐρτοο[γε]
 ανοκ δε αἰχο[οc]
 5 ῥῆ παοῦωωλ[ε]
 χε ῆ†νακίμ α
 ῆωα ἐνεῆ· πχ[ο]
 εἰς ῥῆ πεκοῦ
 ωω ακ† νοῦδομ
 10 ἐπασα· ακκτε
 πεκῆο δε ἐβολ
 αἰωωπε εἰωτῆ
 τωρ· εἰναχιω
 κακ ἐζραϊ [ε]π
 15 χο]εῖς τ[αcοπc
 μπανοῦτε οὔ πε
 πῆνῆ μπασνοc]

p. 130 [P̄λ]

[2M Π]ΤΡΑ[ΒΩΚ
ΕΠΕC]ΗΤ̄ ΕΠ[Τ]ΑΚΟ·

xxix, 10-13

[ΜΗ] ΕΡΕ ΠΕΧΟΥC

[ΝΑ]ΕΞΟΜΟΛΟΓΙ

5 [Ν]ΑΙΚ. ΜΗ ΕΦΝΑΧΩ

[Ν]ΤΕΚΜΕ· ΑΠΧΟ

[Ε]ΙC CΩΤῆ ἈΦΝΑ

ΝΑΪ· Α ΠΧΟΕΙC ΦΩ

ΠΕ ΝΑΪ ἸΒΟΗ-Θ-ΟC.

10 ΑΦΚΤΕ ΠΑΝΕΖΠΕ

ΝΑΪ ΕΥΡΑΦΕ· ΑΚ

ΠΕΖ ΤΑΔΟΟΥΝΕ

ΑΚΜΟΡΤ̄ ΝΟΥΟΥ

[ΝΟ]Ϟ ΧΕ ΕΡΕ ΤΑΟΥ

15 [ΝΑ]ῆ CΜΟΥ ΕΡΟΚ

[ΝΤΑΤ]ῆΜ[ΚΑΖ Ν

ΖΗΤ ΠΧΟΕΙC ΠΑ]

p. 131 [P̄λᾶ]

[ΝΟΥΤΕ †ΝΑΕΞΟ

xxix, 13-xxx, 3

ΜΟΛ]ΟΓ[ΕΙ] Ν[ΑΚ]

ΦΑ ΕΝΕΖ:

ΕΠΧΩΚ ΕΒΟΛ [ΠΕ]

λ †ΑΛΜΟC ἸΔΑ[ΥΕΙΔ]

Τ ἸΝΤΕ ΠΠΩΦ[ΙC]

ΑΪ ΚΑΖΤΗ ΕΡΟΚ

ΠΧΟΕΙC ἸΠῖ

ΤΡΑΧΙΦΙΠΕ ΦΑ Ε

10 ΝΕΖ· ΝΑΖΜΕΤ̄ Νῖ

ΤΟΥΧΟΪ Ζῖ ΤΕΚΑΙ

ΚΑΙΟCΥΝΗ· ΡΙΚΕ Ἰ

ΠΕΚΜΑΛΧΕ ΕΡΟΪ

ΝῖΔΕΠΗ ΕΤΟΥΧ|ΟΪ

15 ΦΩΠΕ ΝΑΪ ΕΥ[ΝΟΥ]

ΤΕ ἸΝΑΦΤ[ΕΙ] [ΑΥ

Ω] ΕΥΗΪ Ἰ[ΜΑΜ

ΠΩΤ] Ε[ΤΙ] [ΟΥΧΟΪ]

p. 130. 4 ΕΞΟΜΟΛΟΓΕΙ LZ ΕΞΟΜΟΛΟΓΙ V

p. 131. 4 ΗΠΕ†ΑΛΜΟC L tac L^c ΠΕ†ΑΛΜΟC BZR | 17 ΟΥΗΙ·L ΕΥΗΙ Z

p. 132

[P̄]λ[B]

xxx, 4-7

[XΕ NTOK ΠΕ ΠΑ
 ΤΑ]ΧΡΟ [Α]ΥΩ Π[Α]
 [ΜΑΜ]ΠΩΤ' ΕΤΒΕ
 [Π]ΕΚΡΑΝ ΚΝΑΧΙ
 5 [Μ]ΟΕΙΤ̄ ΖΗΤ̄ ΑΥΩ
 [ΝΙΓCΑΝΟΥΨ̄Τ̄.
 [Κ]ΙΝΑΝΤ̄ ΕΒΟΛ Ζ̄Ν̄
 [Τ]ΕΙΔΟΡ̄δ̄C ΕΝΤΑΥ
 ΖΟΠ̄C ΕΡΟῙ ΧΕ Ν̄
 10 ΤΟΚ ΠΕ ΤΑΝΑΨ
 ΤΕ †ΝΑΒΟΙΛΕ Μ̄
 ΠΑΠ̄ΝΑ ΕΝΕΚΔΙΧ̄.
 ΑΚΩΤΕ Μ̄ΜΟῙ
 ΠΧΟΕΙC ΠΝΟΥΤΕ
 15 [Ν]ΤΙΜΕ' ΑΚΜΕC
 [ΤΕ Ν]ΕΤ ΖΑΡ[ΕΖ
 ΕΜΠΕΤΨ]ΟΥΕ[ΙΤ]

p. 133

[P̄]λΓ̄

xxx, 7-10

[ΕΠΧΙΝΧΗ ΑΝΟΚ ΔΕ
 ΑΙΚΑΖΤ]ΗΙ Ε[ΠΧΟΕΙC]
 †ΝΑΤΕΛΗΑ Τ[Α]ΕΥ
 ΦΡΑΝΕ ΕΧ̄Μ̄ ΠΕΚΙΝΑ
 5 ΧΕ Ν̄ΤΟΚ ΑΚΩ[Ψ]Τ̄
 ΕΧ̄Μ̄ ΠΑ-Θ̄Β̄ΒΙΟ
 ΑΥΩ ΑΚΤΟΥΧΕ ΤΑ
 †ΥΧΗ ΕΒΟΛ Ζ̄Ν̄ ΝΑ
 ΑΝΑΓΚΗ· ΑΥΩ Μ̄
 10 Π̄Κ̄ΤΑΑΤ̄ ΕΤΟΟΤ̄q̄
 Μ̄ΠΧΑΧΕ' ΑΚΤΑ
 ΖΕ ΝΑΟΥΕΡΗΤΕ Ε̄
 ΡΑΤΟΥ Ζ̄Ν̄ ΟΥΟΙCΤ̄[Ν̄.
 ΝΑ ΝΑῙ ΠΧΟΕΙ[C] [ΧΕ]
 15 [†-Θ]ΛΙΒΕ' Α ΠΑ[ΒΑΛ
 ΨΤΟ]ΡΤ̄P̄ [Ζ[Μ ΠΕΚ
 ΔΩΝΤ ΑΥΩ ΤΑ†Υ]

p. 134 [ῤῶᾶ] [X][H MN ZHTT A ΠΑΑ] xxx, 11-13

2[Ε] [Ω]ᾶN Z[N ΟΥΜΚΑ]2[
N[2]HT· ΑΥΩ ΝΑΡῼ
ΠΟΟΥΕ 2ῼ ZΕΝΑ
5 ΦΑΖΟΜ· Α ΤΑΔΟΜ
ΔΒΒΕ 2ῼ ΟΥΜῼΤ2Η
ΚΕ· ΑΥΩ ΑΥΩΤΟΡ
Τῤ ῼΔΙ ΝΑΚΕΕC: Αῖ
ΩΩΠΕ ῼΝΟΔΝΕΔ
10 ΠΑΡΑ ΝΑΧΑΧΕ ΤΗ
ΡΟΥ· ΑΥΩ ΝΝΕΤ2Ι
ΤΟΥῼ ΕΜΑΤΕ:
ΑΥΩ Ν2ΟΤΕ ΝΝΕΤ
CΟΟΥΝ ΜΜΟῖ ΝΕΤ
15 [N]ΑΥ ΕΡΟῖ ΑΥΟΥΕ ῼ
[NCA]ΒΟΛ ῼΜΟῖ· ΧΕ ΑΥ
[PΠ]ΩΒΩ 2[N ΝΕΥ
ΖΗΤ ῼΘ·]Ε [NNIKΩ]

p. 135 [ῤῶᾤ] [ΩC] [ΑΙΡ]Θ·Ε Ν[ΟΥ]2 xxx, 13-16

ΝΑΑΥ ΕΑQCΩΡῼ
ΧΕ ΑΙCΩΤῼ ΕΠ
CΩΩῤ ῼ2Α2 ΕΥ[Ο]Υ
5 Η2 2ῼ ΠΑΚΩΤΕ:
2ῼ ΠΤΡΕΥCΩΟΥ2
2Ι ΟΥCΟῖ ΕΡΟῖ ΑΥ
ΩΟΧΝΕ ΕΧΙ ῼΤΑ
†ΥΧΗ· ΑΝΟΚ Αῖ
10 ΚΑ2ΤΗῖ ΕΡΟΚ
ΠΧΟΕΙC· ΑῖΧΟΟC
ΧΕ ῼΤΟΚ ΠΕ ΠΑ
ΝΟΥΤΕ ΕΡΕ ΝΑΚ[ΛΗ]
ΡΟ[C] 2ῼ ΝΕΚΔΙΧ
15 [ΜΑΤ]ΟΥΧΟῖ [ΕΤ
ΔΙΧ ΝΝ]ΑΧ[ΑΧΕ
ΜΝ ΝΕΤΠΗΤ ΝCΩΙ]

- p. 136 [P̄Λ̄Σ] ΟΥ[Ε]Ν[Ζ ΠΕ[Κ[ΖΟ[[ΕΒΟΛ] xxx, 17-20
 ΕΧ[̄] ΠΕΚ[̄]Ζ[̄]ΑΛ
 ΜΑΤΟΥΧΟ[̄] Ζ[̄]
 ΠΕΚΝ[̄] ΠΧΟΕΙC·
 5 ΜΠ[̄]ΤΡΑΧΙΩΠΕ
 ΧΕ ΛΙΩΦ ΕΖΡΑ[̄] Ε
 ΡΟΚ· ΕΥΕΧΙΩΠΕ
 Ν[̄]ΔΙ ΝΑCΕΒΗC ΑΥΩ
 ΝCΕΧΙΤΟΥ ΕΑΜ[̄]ΤΕ
 10 ΜΑΡΟΥ[̄] ΠΠΟ Ν[̄]ΔΙ
 ΝΕCΠΟΤΟΥ Ν[̄]ΚΡΟ[̄]Γ[̄]
 ΝΕΤΧΩ ΝΟΥΑΝΟ
 ΜΙΑ ΕΖΟΥΝ ΕΠΑΙ
 ΚΑΙΟC Ζ[̄] ΟΥΜ[̄]Τ
 15 [Χ][Α]CΙΖΗ[̄] Μ[̄]Ν[̄] ΟΥ
 [CΩ]Φ· ΧΕ Ν[Α]ΦΕ
 ΠΑΨΑΙ[̄] Ν[̄]Τ[ΕΚΜΝΤ]
- p. 137 [P̄Λ̄Ξ] [ΧΡΗCΤΟC ΠΧΟΕΙC] xxx, 20-22
 [Τ][Α] Ε[̄]Ν[̄]ΤΑ[Κ]ΖΟ[̄]ΠC[̄]
 Ν[̄]ΝΕΤ[̄]ΖΟΤΕ ΖΗΤ[̄]
 ΑΚΤΟΦ[̄] Ν[̄]ΝΕΤ
 5 ΖΕΛΠΙΖΕ ΕΡΟΚ Μ
 ΠΕΜΤΟ ΕΒΟΛ Ν[̄]
 ΦΗΡΕ Ν[̄]ΡΩΜΕ·
 ΚΝΑΖΟΠΟΥ Ζ[̄]
 ΠΠΕΘΗ[̄] ΠΠΕΚ
 10 Ζ[̄] ΕΠΕΨΤΟΡ[̄]
 Ν[̄]ΡΩΜΕ· ΚΝΑ[̄]
 ΖΑΙΒΕC ΕΡΟΟΥ Ζ[̄]
 ΝΟΥΖΑΙΒΕC ΕΠΟΥ
 ΩΖ[̄] Ν[̄]ΖΕΝ ΛΑC·
 15 ΠΧΟΕΙC CΜΑΜ[̄]
 Α[̄]Τ[̄] [Χ]Ε ΑΦ[̄] [Ε]
 [ΟΟΥ ΜΠΕCΝΑ ΕΖΡΑΙ]

p. 136. 4 ΠΧΟΙC L, BZVWinst = F | 16 CΩΦ LBZ

p. 137. 12 ΖΝ ΟΥΖΑΙΒΕC LZV

p. 138 [ῤῗḡ] [Ε]ΧΩΠ [ΖΝ ΟΥΠΟΛΙΣ] . xxx, 22-24
 ΕΣΤΑΧΡΗΥ ΑΝΟΚ
 ΔΕ ΑΪΧΟΟΣ Ζῑ ΤΑ
 ΕΚΣΤΑCΙC ΧΕ ΜΕ
 5 ΦΑΚ ΑΪΖΕ ΕΒΟΛ ῑ
 ΝΑΖΡῑ ΝΕΚΒΑΛ·
 ΕΤΒΕ ΠΑΪ ΑΚCΩ
 Τῑ ΕΠΕΖΡΟΟΥ ῑ
 ΠΑCΟΠC Ζῑ ΠΤΡΑ
 10 ΩΩ ΕΖΡΑΪ ΟΥΒΗΚ:
 ΜΕΡΕ ΠΧΟΕΙC ΝΕ[ϸ]
 ΠΕΤΟΥΑΑΒ ΤΗ
 ΡΟΥ· ΧΕ ΕΡΕ ΠΧΟΪC
 ΨΙΝΕ ῑCΑ ῑΜῑΤ
 15 [ῑ]Ε΄ ΑΥΩ ϸΝΑΤΟ[Υ]
 [ΕΙΟ ΝΝΕ]Τ[ΧΟCΕ]

p. 139 ΡΛΘ· [ΝΖΗΤ ΕΜ]ΑΙΤΕ: . xxx, 24-xxxi, 3
 ΧΡΟ ΠΝΤΕ ΠΕΤῑ
 ΖΗΤ ΔΜΔΟΜ· ΟΥ
 ΟΝ ΝΙῑ ΕΤΖΕΛΠ
 5 ΖΕ ΕΠΧΟΕΙC:
 ΠΑ ΤῑῑΤΡΜῑ
 [ΛΑ] ΖΗῑ ῑΔΑΥΕΙΑ:
 ΝΑΪΑΤΟΥ ῑΝΕΝΤΑΥ
 ΚΩ ΕΒΟΛ ῑΝΕΥΑ
 10 ΝΟΜΙΑ· Μῑ ΝΕΝΤΑΥ
 ΖΩΒC ΕΒΟΛ ΕΧῑ
 ΝΕΥΝΟΒΕ· ΝΑΪΑῑ
 ῑΠΡΩΜΕ ΕΤΕ ῑ
 ΠΧΟΕΙC ΝΑΕΠ ΝΟ
 15 ΒΕ ΕΡΟϸ Αῑ· ΟΥ[ΔΕ
 Εῑῑ][ΚΙΡΟϸ Ζῑ] [ΤΕϸΤΑΠΡΟ
 ΑΙΚΑΡΩΙ ΧΕ Α ΝΑΚΕΕC ΡΑC]

p. 138. 4 ΜΕ ΦΑΚΑΙΖΕ male L^bZ | 8 ΕΠΕCΖΡΟΟΥ male L^b corr L^c | 13 ΠΧΟΕΙC LZ

p. 139. 5 ΕΠΑΧΟΕΙC male L^b corr L^c | 14 ΝΑΕΡΝΟΒΕ male L^b corr L^c

p. 140 ρῃ

2ῃ ΠΤΡΑΧ[Ι]ΨΙΚΑΚ
 ΕΒΟΛ ἸΠΕΖΟΥ
 ΤΗΡῘ· ΧΕ 2ῃ ΠΕ
 ΖΟΥ ἸΝ ΤΕΥΨΗ
 5 Α ΤΕΚΔΙΧ ΖΡΟΥ ΕΖ
 ΡΑἸ ΕΧΩἸ· ΑἸΚΤΟἸ
 ΕΥΤΑΛΛΙΠΩΡΙἈ.
 2ῃ ΠΤΡΑΤΩΛῚ Ἰ
 ΘΕ ἸΝΙΨΟΝΤΕ·
 10 ΔΙἈΨΑΛῃ· ΑἸΧ[Ψ]
 ἸΠΑΝΟΒΕ ἸΠΙ
 ἸΠΙΖΕΠ ΤΑΛΝΟ
 ΜΙΑ· ΑἸΧΟΟC ΧΕ †
 ΝΑ]ΧΙΕ ΠΑΝΟΒΕ Ε[Τ
 15 † ΟΥΒΗ]Ἰ ΕΠ[ΧΟΕΙC
 ΑΥΩ ΝΤΟΚ ΠΕΤ]

xxxī, 3-5

p. 141 [ῤῃἈ]

[ΝΑΚΩ] ΕΒΟΛ ἸΤ
 [Μ]Ν[Τ]ΨΑQΤΕ Ἰ
 ΠΑΖΗΤ: ΔΙΑΨΑ
 ΜΑ· ΕΡΕ ΟΥΟΝ ΝΙΜ
 5 ΕΤΟΥΛΑΒ ΝΑΨ
 ΛΗΛ ΕΡΟΚ· ΖΑ ΤΑἸ
 ἸΠΕΟΥΟΕΙΨ ΕΤ
 ῚΒΤΩΤ· ΠΛΗΝ
 2ῃ ΟΥΚΑΤΑΚΙΛΗC
 10 ΜΟC ἸΜΟΟΓ] ΕΝΑ
 ΨΩQ· ἸCΕΝΑΖῚ
 ΕΡΟQ ΑΝ· ἸΤΟΚ ΠΕ
 ΠΑΜΑἸΠΩῚ Ε
 ΒΟΛ 2ῃ ΤΕΘΑΨΙC
 15 ΕΤΚΩΤΕ Ε[Ρ[ΟΙ]
 [ΠΑ]ΤΕΛΗΛ [C]ΟΤΤ
 ΕΒΟΛ 2Ν ΝΕΤ2Μ]

xxxī, 5-7

p. 140. 12 ΜΠΙ delendum

p. 141. 9 ΚΑΤΑΚΛΥCΜΟC LZ | 11 NCΕΝΑΖΩΝ Z NCΕΝΑ[Ψ]ΖΩΝ male L^b corr L^c

p. 142 [P̄M̄B] ΠΑΚΩ[ΤΕ ΔΙΑ] xxxi, 7-10
 †ΑΛΜΑ· †[Ν]ΑΤΑ
 ΜΟΚ ΝΤΑΤΣΑ
 ΒΟΚ ΕΤΕΖΙΗ ΕΤῚ
 5 ΝΑΒΩΚ ΝΖΗΤῚ·
 †ΝΑΤΑΧΡΕ ΝΑΒΑ[Λ]
 ΕΖΡΑΪ ΕΧΩΚ ΜΠῚ
 Ρ-ΘΕ ΝΝΙΖΤΟ ΜΝ ΝΙ
 ΜΑΣ ΠΟΡῚ ΕΤΕ ΜΝ
 10 ΤΟΥ ΜΝΤΣΑΒΕ·
 ΣΩῚ ΝΟΥΟΟΒΕ Ν
 ΝΕΤΕ ΝΣΕΖΩΝ Ε
 ΡΟΚ ΑΝ· ΖῚ ΟΥΧΑ
 ΛΙΝΟC ΜΝ ΟΥΩ
 15 [ΤΟ]ΓΙ· ΖΑΖ ΝΕ Ὶ
 [ΜΑΣ]ΤΙΓῚ Ὶ
 [ΠΡΕΩΡΝΟΒΕ]

p. 143 P̄Λ[Γ̄] [ΠΙΝΑ ΔΕ ΝΑ]ΚΩ xxxi, 10-xxxii, 2
 [Τ]ΓΕ [Ε]ΝΙΕΤΖΕΛΠΙ
 ΖΕ ΕΠΧΟΕΙC· Ὶ
 ΔΙΚΑΙΟC ΕΥΦΡΑ
 5 ΝΕ ΕΧῚ ΠΧΟΕΙC·
 ΝΤΕΤῚΤΕΛΗΛ
 ΝΤΕΤῚΦΟΥ
 ΦΟΥ ῚΜΩΤῚ
 ΤΗΡΤῚ ΝΕΤCΟΥ
 [Λ]B ΤΩΝ ΖῚ ΠΕΥΖΗΤ·
 ΕΔΑΥΕΪΔ·
 ΝΔΙΚΑΙΟC ΤΕΛΗΛ
 ῚΠΧΟΕΙC· ΕΡ[Ε]
 ΠΕCΜΟΥ Π[ΡΕΠΕΙ]
 15 ῚΝΙΝΕΤCΟ[ΥΤΩΝ
 ΟΥΩΝΖ ΕΒΟΛ Μ]

- p. 144 ρ̄ⲙⲁ π̄ϫⲟⲉⲓϫ 2[Ⲛ ⲟϥⲕⲓ] xxxii, 2-6
 ⲉⲃⲁⲣⲁ· ⲫⲁⲗⲗⲉⲓ ⲉⲓ
 ϩⲟϩ· 2ⲛ ⲟϥⲫⲁⲗⲗⲉ
 ϩⲓⲟⲛ ⲙ̄ⲙⲏⲧ̄ ⲛⲕⲁⲡ·
 5 ϫⲱ ⲉⲣⲟϩ ⲛ̄ⲟϥϫⲱ
 ⲛ̄ⲃⲣⲣⲉ· ⲫⲁⲗⲗⲉⲓ
 ⲉⲣⲟϩ ⲕⲁⲗⲱϥ 2ⲛ ⲟϥ
 ⲗⲟϥⲗⲁⲓ· ϫⲉ ⲡⲱⲁϫⲉ
 ⲙ̄ⲡⲁⲟⲉⲓϫ ϫⲟϥⲧⲱⲛ
 10 ⲗϥⲱ ⲛⲉϩⲣⲃⲏⲕⲉ
 ⲧⲏⲣⲟϥ ⲱⲟⲟⲡ̄ 2ⲛ ⲟϥ
 ⲡⲓϫⲧⲓϫ· ϩⲙⲉ ⲛ̄ⲧ̄
 [ⲙ]ⲛ̄ⲧⲛⲗ̄ ⲙ̄ⲛ ⲡⲉⲗⲁⲡ·
 [ⲡⲉⲗⲁⲉ] ⲧⲏⲣ̄ⲩ̄ ⲙⲉⲉ
 15 [ⲙⲡⲛⲗ̄] ⲙ̄ⲛⲡⲁⲟⲉⲓϫ
 ⲗϥⲱ 2ⲙ ⲡⲉϩⲱⲁϫⲉ]
- p. 145 ρ̄ⲙ[ⲉ] [Ⲛⲧⲁ ⲙ]ⲡⲏⲕⲉ ⲧⲁ xxxii, 6-9
 [ϫ]ⲣⲟ ⲗⲓϥⲱ ⲛⲉϥⲃⲟⲙ
 ⲧⲏⲣⲟϥ 2ⲛ̄ ⲡⲉⲡⲛⲗ̄
 ⲛ̄ⲣⲱϩ· ⲡⲉⲧϥⲱⲟϥⲉ
 5 ⲛ̄ⲙⲙⲟⲟϥ ⲛ̄ⲉⲃⲁⲗⲁϥ
 ϫⲁ ⲛ̄ⲉⲃⲉ ⲛ̄ⲛⲓⲁϥⲕⲟϥ·
 ⲡⲉⲛⲧⲁϩⲕⲱ ⲛ̄ⲛⲟϥⲛ
 2ⲛ̄ ⲛⲉϥⲗⲁⲉⲱⲡ· ⲙⲁ
 ϩⲉ ⲡⲕⲁⲉ ⲧⲏⲣ̄ⲩ̄ ϩⲉⲟ
 10 ⲧⲉ 2ⲏⲧ̄ⲩ̄ ⲙ̄ⲛⲡⲁⲟⲉⲓϫ·
 ⲙⲁⲣⲉ ⲙⲁ ⲛⲓⲙ ϫⲧⲱⲧ
 2ⲏⲧ̄ⲩ̄ ⲙ̄ⲛ ⲟϥⲟⲛ ⲛⲓⲙ
 ⲉⲧⲟϥⲏⲉⲉ ⲛ̄ⲉⲏⲧⲟϥ·
 ϫⲉ ⲛ̄ⲧⲟϩ ⲡⲉⲛⲧ̄ⲧ̄[ⲁϩ]
 15 [ϫ]ⲟⲟϥ ⲗϥⲱ[ⲱⲡⲉ
 ⲛⲧⲟ]ⲩ̄ ⲡⲉⲓⲛⲧⲁϩⲉⲱⲛ
 ⲗϥⲱ ⲗϥϫⲱⲛⲧ̄]

p. 144. 15 ⲙⲡⲁⲟⲉⲓϫ L ⲙⲡⲁⲟⲉ R, Z = F

p. 145. 1 ⲙⲡⲏⲕⲉ ⲉⲧⲁⲣⲟ male L^b, ZR = F | 7 1 ⲛⲛⲛⲛⲟϥⲛ LBZR | 9 ⲡⲓⲕⲁⲉ L^b
 ⲡⲓⲕⲁⲉ L^c

p. 146 [ῤ̄ῢ̄ῤ̄]

ΠΧΟΕΙC Ν[ΑΧΩΩ]
 ΡΕ ΕΒΟΛ ῢ̄ΠΩ[Ο]ῤ̄[ΝΕ]
 ῢ̄ῢ̄ΖΕΘ-ΝΟC· QΝΑ[Α]
 ·ΘΕΤΕΙ Νῢ̄ΜΕΕΥΕ
 5 ῢ̄ῢ̄ΛΑΟC· ΑΥΩ QΝΑ
 Α-ΘΕΤΕΙ ῢ̄ῢ̄ΩΟΧ
 ΝΕ ῢ̄ῢ̄ΑΡΧΩΝ·
 ΠΩΟΧΝΕ ῢ̄ΤΟQ ῢ̄
 ΠΧΟΕΙC ΦΟΟΠ ΦΑ
 10 ΕΝΕΖ· ῢ̄ΜΕΕΥΕ
 ῢ̄ΠΕQΖΗῤ̄· ΧΙΝ ΟΥ
 ΧΩΜ ΦΑ ΟΥΧΩΜ
 ΝΑΪΑΤῤ̄ ῢ̄ΠΖΕΘ-
 [ΝΟ]C ΕΠΧΟΕΙC ΠΕ
 15 [ΠΕQΝ]ΟΥΤΕ· ΠΑ[Α]
 [ΟC ΕΝΤΑ] ΠΧ[ΟΕΙC]

xxxii, 10-12

p. 147 [ῤ̄ῢ̄ῤ̄]

[COTΠQ ΕΥ]ΚΛΗΡΟ
 [ΝΟΜΙ]Α[Α] ΝΑQ· Α ΠΧΟ
 [ΕΠC ΔΩΩῤ̄ ΕΒΟΛ
 Ζῢ̄ ΤΠΕ ΕΝΑΥ ΕΝ
 5 ΩΗΡΕ ΤΗΡΟΥ ῢ̄ῢ̄
 ΡΩΜΕ· ΕΒΟΛ Ζῢ̄
 ΠΕQΜΑΝΩΩΠΕ
 ΕΤCῤ̄ΤΩΤ· ΑQ
 ΔΩΩῤ̄ ΕΧῢ̄ ΝΕ
 10 ΤΟΥΗΖ ΤΗΡΟΥ Ζῢ̄
 ΠΚΑΖ· ΠΕΝΤΑQ
 ΠΛΑCCE ῢ̄ΜΑΥ
 ΑΑQ ῢ̄ΝΕΥΖΗΤ·
 ΠΕΤΕΙΜΕ ΕΝ[ΕΥ]
 15 ΖΒΗΥΕ ΤΗΡ[Ο]Υ ΜΝ
 ΟΥῤ̄ΡΟ ῢ̄ΑΟΥΧΑΙ]

xxxii, 12-16

p. 148 [P̄M̄H] ΕΤΒΕ [ΤΕΩΝΟΔ Ν] xxxii, 16-19
 ΔΟΜ· ΑΥ[Ω] [ΜΝ ΟΥ]
 ΧΩΩΡΕ ΝΑΝΟΥ[ΖΜ]
 Ζἢ ΠΑΘΑΙ ἸΤΕΩ
 5 ΝΟΜΤΕ· Μἢ ΟΥΖ
 ΤΟ ἸΖΟΤ ΕΟΥΧΑΙ
 ἸΩΝΑΝΟΥΖἢ ΑΝ
 Ζἢ ΠΑΘΑΙ ἸΤΕΩ
 ΔΟΜ· ΕΙΣ ἸΒΑΛ Ἰ
 10 ΠΧΟΕΙΣ ΔΩΩΤ
 ΕΧἢ ΝΕΤΡῶΤΕ
 ΖΗΤῶ· ΝΕΤΚΩ
 ΝῶΤΗΥ ΕΠΕΩΝΑ
 ΕΤΟΥΧΕ ΝΕΥΤΥΧΗ
 15 [ΕΒ]ΙΟΛ Ζἢ ΠΜΟΥ·
 [ΑΥΩ] ΕΣΑΝΟΥ[ΦΟΥ]

p. 149 [P̄M̄Θ] [ΖΜ ΠΖΕΩ]ΩΝ· xxxii, 19-xxxiii, 1
 [ΤΕΝΤ]ΥΧΗ ΝΑΖΥ
 [ΠΟ]ΜΙΝΕ ΕΠΧΟΙΣ
 ΧΕ ΠΕΝΒΟΗΘΟΣ
 5 ΠΕ ΑΥΩ ΤἸΝΑΩ
 ΤΕ ΠΕ· ΧΕ ΕΡΕ
 ΠΕΝΖΗΤ ΝΑΕΥ
 ΦΡΑΝΕ ἸΖΗΤῶ·
 ΑΥΩ ἸΤΑΝΝΑΖ
 10 ΤΕ Ζἢ ΠΕΩΡΑΝ Ε
 ΤΟΥΑΛΒ· ΕΡΕ ΠΕΚ
 ΝΑ ΠΧΟΕΙΣ ΩΩ
 ΠΕ ΕΧΩἢ ΚΑΤΑ
 ΘΕ ΕΝΤΑΝΖΕΛ
 15 ΠΙΖ[Ε Ε]ΡΟΚ·
 [ΛΓ] [ΠΕΤΑΛ]ΜΟ[Σ ΝΑΛΥ
 ΕΙΔ ΝΤΕΡΕΩΩΒΕ]

p. 148. 6 ΕΟΥΧΑΙ LZ, R = F

p. 149. 2 ΝΑΖΥΠΟΜΙΝΕ L ΝΑΖΥΠΟΜΟΝΕ B, Z = F | 3 ΕΠΧΟΕΙΣ LBZ

p. 150 [P̄N]

Ḥ[ΠΕQ2O ΜΠΕΜ]
 TO ΕΒΟ[Λ NAXIME]
 ΛΕΧ ΛQKA[ΛQ]

xxxiii, 1-5

ΛQΒΩK:
 } †ΝΑΣΜΟΥ ΕΠΧΟΙC
 ΝΟΥΟΕΙΩ ΝΙḤ ΝΟΥ
 ΟΕΙΩ ΝΙM ΠΕQCΜΟΥ
 2Ḥ ΡΩİ· ΤΑ†ΥΧΗ
 ΝΑΧΙΤΑİO 2Ḥ ΠΧΟ
 10 ΕΙC ΜΑΡΕ ḤΡḤ
 ΡΑΩ CΩΤḤ ḤCΕ
 ΟΥΝΟQ· ΧΙCΕ ΝḤ
 ΜΑİ ḤΠΧΟΕΙC·
 ΑΥΩ ḤΤΕΤḤΧΙ

15 CΕ ḤΠΕQΡΑΝ 2I
 [ΟΥC]ΟΠ· [Λ][ΝΟ][K] [Λ]İ
 [ΨΙΝΕ] Ḥ[CA ΠΧΟΕΙC]

p. 151 [P̄N̄A]

[ΛQCΩΤM Ε]ΡΟİ
 [ΑΥΩ ΛQΤ]ΟΥΧΟİ
 [2N] ΝΑΜΑḤΔΟİΛΕ
 ΤΗΡΟΥ· † ḤΠΕΤḤ
 5 ΟΥΟİ ΕΡΟQ ḤΤΕΤḤ
 ΡΟΥΟΕİḤ ΑΥΩ ΝΕ
 ΤḤ2Ö ḤḤΕΥΧΙΩİ
 ΠΕ· ΠΑİ ΠΕ Π2Η
 ΚΕ ḤΤΑQΩΩ ΕΒΟΛ
 10 Λ ΠΧΟΕΙC CΩΤḤ
 ΕΡΟQ· ΑΥΩ ΛQΤΟΥ
 ΧΟΟQ 2Ḥ ΝΕQΘ-Λİ
 †İC ΤΗΡΟΥ· ΩΛ
 ΡΕ ΠΑΓΓΕΛΟC Ḥ
 15 ΠΧΟİΕΙC ΚΩ[ΤΕ Ε
 ΝΕΤ]Ḥ2[ΟΤΕ 2Η
 ΤQ ΝΕQΝΑ2ΜΟΥ]

xxxiii, 5-8

p. 150. 5 ΕΠΧΟΕΙC LZ ΕΠḤC R | 9 ΠΧΟΙC L ΠḤC R, Z = F

p. 151. 3 ΕΒΟΛ 2N LR, Z = F | 4 † ΠΕΤΝΘΥΟİ male L † ΠΕΤΝΟΥΟİ Z, R = F

11 l ΛQΤΟΥΧΟQ LZR

p. 152 [ṖṢ̄]B

XI ṖΠ[Ε ΝΤΕΤΝΕΙ]
 ΜΕ ΧΕ ΠΙΧ[ΟΕΙC]
 ΖΟΛΒ· ΝΑΪΑΤQ [Μ]
 ΠΡΩΜΕ ΕΤΝΑΖΕ[Λ]
 5 ΠΙΖΕ ΕΡΟQ· ΑΡΙ
 ΖΟΤΕ ΖΗΤḘ ἸΠΧΟ
 ΕΙC ΝΕQΠΕΤΟΥΑ
 ΑΒ· ΧΕ ἸṢ ὀΡΩΖ
 ΦΟΟἲ ἸΝΕΤṖΖΟ
 10 ΤΕ ΖΗΤḘ· Α ΝΡἸ
 ΜΑΟ ṖΖΗΚΕ ΑΥΩ
 ΑΥΖΚΟ· ΝΕΤΦΙ
 ΝΕ ΔΕ ἸCΑ ΠΧΟΪC
 ἸCΕΝΑΦΩΩΤ

xxxii, 9-12

15 ΑΝ ἸΝΑΓΑ-ΘΟΝ
 [NIM]: ΔΙΑṖ[Α]Ṗ[Α]ΜΑ
 ΑΜΗ]ΤἸ [ΝΑΦΗΡΕ ΝΤΕΤΝ]

p. 153 [ṖṢ̄]Γ

[CΩΤΗ ΕΡΟΙ Τ]ΑṖCΒΩ
 [ΝΗΤΝ] Ν-ΘΟΤΕ Ἰ
 [Π]ΧΟΕΙC· ΝΙΜ ΠΕ
 ΠΡΩΜΕ ΕΤΟΥΕΦ
 5 ΠΩΝḘ ΕΤΜΕ Ἰ
 ΝΑΥ ΕΝΕΖΟΟΥ ΕΤ
 ΝΑΝΟΥΟΥ· ΜΑΤΑΑ
 ὀΕ ΠΕΚΛΑC ΕΒΟΛ
 ΖἸ ΠΕ-ΘΟΟΥ· ΑΥΩ
 10 ΝΕΚCΠΟΤΟΥ Ἐ
 ΤἸΧΩ ἸΟΥΚΡΟQ·
 ΡΑΚΤḘ ΕΒΟΛ Ἰ
 ἸΠΠΕ-ΘΟΟΥ· ἸΓΕΙ
 ΡΕ ἸΠΠΕΤΝΑ
 15 [Ν]ΟΥQ· ΦΙ[ΝΕ
 ΝCΑ] ṖΡ[ΗΝΗ
 ΝΓΠΩΤ ΝCΩC ΧΕ Ε]

xxxiii, 12-15

p. 152. 6 ΤΗΤQ male L^b corr L^c | 13 ΠΧΟΕΙC LBZ, πδ̄C R | 15 ΝΑΓΑ-ΘΟΝ LBZ
ΕΛΓΑ-ΘΟΝ R

p. 153. 9 ΜΠΕ-ΘΟΟΥ L^b ΠΠΕ-ΘΟΟΥ L^cZRBour

p. 154 [P̄N̄Λ] ΡΕ Ν̄ΒΑ[Λ ΜΠΧΟΕΙC] xxxiii, 15-18
 ΔΩΦΤ̄ ΕΧ[Ν Ν̄ΔΙΚΑΙ]
 ΟC· ΑΥΩ ΕΡΕ Ν[ΕC]
 ΜΑΛΧΕ ΡΟΚΕ Ε
 5 ΠΕΥCΟΠ̄C· ΕΡΕ ΠΖΟ
 ΔΕ Ν̄ΠΧΟΕΙC ΔΩ
 ΦΤ̄ ΕΧ̄Ν ΝΕΤΕΙΡΕ
 Ν̄ΠΕΘΟΟΥ· ΕCΩ
 ΤΕ Ν̄ΠΕΥΡ̄ΠΜΕ
 10 ΕΥΕ ΕΒΟΛ ΖΙΧ̄Ν Π
 ΚΑΖ· Α ΝΔΙΚΑΙΟC
 ΧΙΩΚΑΚ ΕΒΟΛ Α
 ΠΧΟΕΙC CΩΤ̄Ν Ε
 ΡΟΟΥ· ΑΥΩ ΑCΤΟΥ
 15 [ΧΟ]ΟΥ Ζ̄Ν ΝΕΥ
 [ΘΛΙΨ]ΙC ΤΗ[ΡΟΥ
 ΠΧΟΕ]ΠCΙ [ΖΗΝ ΕΖΟΥΝ]

p. 155 P̄N̄E ΕΝΕΤΟΥΟ]ΨῙ ΖΜ xxxiii, 19-23
 ΠΕΥΖ]ΗΤ· ΑΥΩ CΝΑ
 ΤΑΝΖΕ ΝΕΤ·Θ̄Β̄ΒΙ
 ΗΥ Ζ̄Ν ΠΕΥΠ̄ΝΑ·
 5 ΝΑΦΩΟΥ ΝΕΘΛΙΨΙC
 Ν̄ΝΔΙΚΑΙΟC· ΑΥΩ
 ΠΧΟΕΙC ΝΑΝΑΖ
 ΜΟΥ Ν̄ΖΗΤΟΥ ΤΗ
 ΡΟΥ· ΠΧΟΕΙC ΝΑ
 10 ΖΑΡΕΖ ΕΝΕΥΚΕΕC
 ΤΗΡΟΥ· Ν̄ΝΕ ΟΥΑ
 ΟΥΩΨ̄ ΕΒΟΛ Ν̄ΖΗ
 ΤΟΥ· ΠΜΟΥ Ν̄ΤΟΟΥ
 Ν̄ΝΡΕC̄Ρ̄ΝΟΒΕ ΖΟΓΟΥ
 15 ΑΥΩ ΝΕΤΜΙΟ]CΤΕ
 ΜΠ]ΔΙΚΑ]ΙΟC ΝΑΡ̄ΝΟΒΕ
 ΠΧΟΕΙC ΝΑCΩΤΕ ΝΝΕΨ̄ΥΧΗ]

p. 154. 1 ΜΧΠΟΕΙC male L^b | 3 ΑΥΩ ΝΕCΜΑΛΧΕ ΕΥΡΟΚΕ L, ZRBour = F

p. 155. 14 ΝΝΡΕC̄Ρ̄ΝΟΒΕ L^bL^e, BZR = F

p. 156 [P^{NT}5] ÑNEQ2[M2AA AYW] xxxiii, 23-xxxiv, 3
 ÑNEY^PNOBE [NΔI OY]
 ON NIM ET2EA[MI]

λ̄λ ZE EPQ:

ΠΑ ΔΑΥΕΙΑ:—:
 † 2AP ΠΧΟΕΙC ΕΝΕΤ

ΧΙ ÑMOÏ ÑΔOÑC·

MIWE MÑ NETMI

WE NÑMAÏ· AMA2

10 TE NOY2OΠΛON

MÑ NOY·Θ·YPOH ÑΓ

TWOYÑ EBON·ΘI E

POÏ· ΠW2T ÑOY

CHQE NΓ2OXΠOY

15 ÑΠEMTO EBOL

[N]NIET·Θ·LIBE ÑM[OI

AXIC] ÑI·TA†[YXH

XE ANOK PE ΠOY]

p. 157 P[^{NZ}] [CWT]HPI MAPOYI xxxiv, 3-6

[XI]WPIE ÑCEOYWΛC

ÑΔI OYON NIM ET

WINE ÑCA TA†Y

5 XH· MAPOYKOTOY

EPAYOY ÑCEXIWPI

PE ÑΔI NETME

EYE EPOÏ EZENPE

·ΘOY· MAPOYW

10 PE Ñ·Θ·E ÑNIWO

EIW ÑΠEMTO Ë

BOL ÑΠTHY· EP

ΠAΓΓEΛOC ÑΠ[XO]

EIC ·Θ·LIBE ÑM[OY

15 MARE] TIEY[2IH P

KAKE NCCAAATE]

p. 156. 11 MN OY·Θ·YPOH LZR | 12 EBON·Θ·EI LZ EBON·Θ·IA R

p. 157. 6 paene evanuerunt litterae WPI sed membrana integra

p. 158 $\bar{p}\bar{n}\bar{n}$ $\text{ΝΑΥ· ΕΙΡΕΙ [ΠΑΓΓΕ]} \quad \text{xxxiv, 6-9}$
 $\text{ΛΟC } \bar{\eta}\pi\chi\omicron\epsilon\pi\text{C}$
 $\text{ΠΗΤ } \bar{\eta}\text{C}\omega\omicron\Upsilon\cdot \chi[\epsilon]$
 ΑΥΖΩΠ̄ ΕΡΟΪ ΝΟΥ
5 $\delta\omicron\rho\delta\bar{\text{C}} \text{ ΕΠΧΙΝΧΗ}$
 ΕΠΕΥΤΑΚΟ· ΑΥ
 ΝΟδΝΕδ ΝΤΑ†Υ
 ΧΗ ΕΠΧΙΝΧΗ· ΜΑ
 $\text{ΡΕ ΟΥδΟΡδ̄C ΕΙ ΝΑΥ}$
10 $\text{ΕΝCΕCΟΟΥΝ } \bar{\eta}$
 ΜΟC ΑΝ· ΑΥΩ Π
 ΠΑΘΕ ΝΤΑΥΖΟΠ[̄q]
 ΜΑΡΕqδΟΠΟΥ·
 $[\text{ZP}] \text{ΑΪ Ζ̄Ν ΤδΟΡδ[̄C]}$
15 $[\text{CΕΝ}] \text{ΑΙΖΕ Ζ[ΡΑΪ ΝΖΗΤC}$
 $\text{ΤΑ†ΥΧΗ ΝΤΟC ΝΑΤΕΛΗΛ]}$

p. 159 $\bar{p}\bar{n}\bar{\theta}$ $[\epsilon\chi\mu \pi\chi\omicron]\epsilon\text{IC} \cdot \alpha\Upsilon\omega \quad \text{xxxiv, 9-12}$
 $[\text{C}\eta\lambda\omicron]\Upsilon\text{ΝΟq } \epsilon\chi\bar{\eta}$
 $[\text{Π}\epsilon\phi\omicron\Upsilon\chi\alpha\bar{\iota} \text{ ΝΑΚΕ}$
 $\epsilon\text{C ΤΗΡΟΥ ΝΑΧΟΟC}$
5 $\chi\epsilon \pi\chi\omicron\epsilon\text{IC } \text{NIM}$
 $\text{ΠΕΤΕΙΝΕ } \bar{\eta}\mu\omicron\text{K·}$
 ΠΕΤΝΟΥΖ̄Μ̄ ΝΟΥ
 ΖΗΚΕ ΕΒΟΛ Ζ̄Ν Τ
 $\delta\text{IX } \bar{\eta}\text{NΕΤΧΟΟῖ Ἐ}$
10 $\rho\omicron\text{q· ΟΥΖΗΚΕ Μ̄Ν}$
 ΟΥΕΒΙΗΝ ΕΒΟΛ ΖΙ
 Τ̄Ν ΝΕΤΤΩΡ̄Π̄
 $\bar{\eta}\mu\omicron\text{q· ΑΥΤΩΟΥΝ}$
 $\bar{\eta}\delta\text{I ΖΕΝΜ̄ΝΤΡΕ}$
15 $[\bar{\eta}\bar{\eta}\chi\text{INδO}\bar{\eta}\bar{\text{C}} \cdot \text{Α[Υ}$
 $\chi\text{NO}] \Upsilon\bar{\eta}\bar{\iota} \text{ ΕΝΕΤ[Ε Ν†CΟΟΥΝ}$
 $\text{ΜΜΟΟΥ ΑΝ ΑΥΤΩΩΒΕ ΝΑΙ]}$

p. 158. 13 scriptum erat ἱ corr π

p. 159. 3 scriptum erat $\tau\lambda\lambda$ corr $\eta\lambda$ | 5 $\text{NM ΠΕΤ[}\omega\text{]ΕΙΝΕ}$ male L^b corr L^c NIM ΠΕΤ-
 ΝΑΦΕΙΝΕ ΖR

p. 160. [P]Σ

ḢZEN[ΠΕ-Θ-ΟΟΥ Ε
ΠΜΑ ḢZEN[ΠΕΤ]
ΝΑΝΟΥΟΥ· ΑΥ[Ω]
ΜḢΤΑΤΩΗΡΕ Ḣ

xxxiv, 12-14

5 ΤΑΧΥΧΗ· ΑΝΟΚ
ΔΕ Ḣ ΠΤΡΕΥΑΙ
ΝΩΧΑΙ ΝΑΪ ΑΪΤΖΙ
ΩΩΤ̄ ΝΟΥΔΟΟΥ
ΝΕ· ΝΕΪ-Θ-ΒΒΙΟ Ḣ

10 ΤΑΨΥΧΗ Ḣ ΝΟΥ
ΝΗCΤΙΑ· ΑΥΩ ΠΑ
ΩΛΗΛ ΝΑΚΟΤḢ ΕΖ
ΡΑΪ ΕΚΟΥḢΤ ΝΕ[Ι]
ḢΑΝΑΚ Ḣ-Θ-Ε ḢΠ[ΕΤ

15 ΖΙΤ]ΟΥΩΪ ḢΝ [ΟΥ
CΟΝ ΝΕΙ-Θ-ΒΒΙΗΥ
Ν-Θ-Ε ΜΠΕΤΡΖΗΒΕ]

p. 161. ΡΣΑ

[ΑΥΩ ΠΕΤ]ΟΚΜ·
[ΑΥCΩ]ΟΥΖ ΕΡΟΪ
ΓΑΥΩ ΑΥΕΥΦΡΑΝΕ·
Α ΖΕΝΜΑCΤΙΓΣ

xxxiv, 14-17

5 CΩΟΥΖ ΕΡΟΪ ΑΥΩ
ḢΠΕΙΜΕ· ΑΥΧΩ
ΩΡΕ ΕΒΟΛ· ΑΥΩ Ḣ
ΠΟΥḢΚΑΖ ḢΖΗΤ·
ΑΥΠΙΡΑΖΕ ḢΜΟΪ

10 ΑΥΚΩḢΩ ḢCΩΪ
ḢΝ ΝΟΥΚΩḢΩ· ΑΥ
ΖΡΟΧΡΕΧ ḢΝΕΥ
ΟΒΖΕ ΕΖΡΑΪ ΕΧΩΪ
ΠΧΟΕΙC ΕΚΝΑ

15 [ΔΩ]ΩΤ ΤΝ[ΝΑΥ
ΤΑΖΕ] ΓΙΑ[ΨΥΧΗ ΕΡΑ
ΤC ΕΒΟΛ ΖΜ ΠΕΥ]

p. 160. 6 ΠΤΡΕΥΕΝΩΧΛΕΙ LZR | 10 ΖΝ ΟΥΝΗCΤΙΑ LZR | 13 ΕΚΟΥΟΥΝΤ LZ, R = F |

15 ΟΥCΟΠ male L^b corr L^c

p. 161. 4 ΜΑCΤΙΞ L, ZR = F | 9 ΑΥΠΕΙΡΑΖΕ

LR, Z = F | 11 ΖΝ ΟΥΚΩḢΩ L ΝΟΥΚΩḢΩ BZR

p. 162 **ρζβ** **ϠΟΧΝΙΕΙ** [**ΕΘΟΟΥ**] xxxiv, 17-20
ΤΑΜΝΤΩ[**ΗΡΕ ΝΟΥ**
ΩΤ **ΕΒΟΛ** **ΖΙΤΝ**
ΝΗΜΟΥΙ· **†ΝΑΟΥ**
5 **ΩΝ****Ζ** **ΝΑΚ** **ΕΒΟΛ**
ΠΧΟΕΙC **ΖΝ** **ΝΟΥ**
ΝΟ**δ** **ΝΗΕΚΚΛΗCΙΑ**
†ΝΑCΜΟΥ **ΕΡΟΚ**
ΖΝ **ΝΟΥΛΛΟC** **ΕΦΩ**
10 **ΗΠΡΤΡΕΥΡΑΦΕ**
ΗΜΟΙ **Ν****δ****Ι** **ΝΕΤΟ**
ΝΧΑΧΕ **ΕΡΟΙ** **ΝΧΙΝ**
δΟΝC· **ΝΕΤΜΟC**
ΤΕ **ΗΜΟΙ** **ΝΧΙΝΧ**[**Η**
15 **ΕΤΧ**] **ΩΡΗ** **ΝΝΕ**[**ΥΒΑΛ**
ΧΕ **ΝΕΥΧΩ** **ΜΕΝ**
ΝΑΙ **ΝΖΕΝΨΑΧΕ**]

p. 163 **ρζγ** [**ΝΕΙΡΗΝΗ** **ΕΥ**] **ΜΕ** xxxiv, 20-24
[**ΕΥΕ** **ΔΕ** **Ε**] **ΖΕΝΚΡΟC**
[**ΖΝ**] **ΟΥΟΡΓΗ**· **ΑΥΟΥ**
ΩΝ **ΗΡΩΟΥ** **ΕΖ**
5 **ΡΑΙ** **ΕΧΩΙ**· **ΑΥΩ** **ΠΕ**
ΧΑΥ **ΧΕ** **ΕΖΕ**, **ΕΖΕ**·
ΑΝΜΕΖ **ΕΙΑΤΗ** **ΗΜΟC**·
ΑΚΝΑΥ **ΠΧΟΕΙC** **Η**
ΠΡΚΑΡΩΚ· **ΠΧΟ**
10 **ΕΙC** **ΗΠΡΟΥΕ** **ΗΜΟΙ**
ΤΩΟΥΝ **ΠΧΟΕΙC** **ΤΖ**
ΤΗΚ **ΕΠΑΖΑΠ**· **ΠΑ**
ΝΟΥΤΕ **ΑΥΩ** **ΠΑ**
ΧΟΕΙC **ΕΠΑΚΒΑ**·
15 [**Κ**] **ΡΙΝΕ** **ΗΜΟΙ** [**Κ**] **ΑΤΑ**
ΤΕΚΔΙΚΑΙ] **ΟΙ** [**CΥΝΗ**
ΠΧΟΕΙC **ΠΑΝΟΥΤΕ**]

p. 162: 3 **ΖΙΤΝ** **ΗΜΟΥΙ** LZR | 6 **ΠΧΟΙC** L, BZR = F | **ΖΝ** **ΟΥ** LBZ | 7 **ΝΕΚΚΛΗCΙΑ** L,
 ZRMasp = F | 9 **ΖΝ** **ΟΥΛΛΟC** LBZRMasp | 12 **ΖΝ** **ΟΥΧΙΝδΟΝC** [**ΖΝ** in ras] L,
 ZR = F

p. 163. 16 **ΕΚ** **ΔΙΚΑΙΟCΥΝΗ** male L^b tac L^c

- p. 164 [P̄Z̄]Δ] ΜΠΡ̄[ΤΡΕΥΡΑΦΕ Μ] xxxiv, 24-27
 μοϊ· ἡπ[ΡΤΡΕΥΧΟ]
 ΟC 2̄M ΠΕΥ2[ΗΤ] [ΧΕ]
 ΚΑΛΩC Τ̄N̄†ΥΧΗ
 5 ΑΥΩ ἡπρ̄ΤΡΕΥΧΟ
 ΟC ΧΕ ΑΝΟΜΚ̄· ΕΥ
 ΧΙΩΠΕ ἡCΕΟΥΩΛ̄C]
 2ΙΟΥCΟΠ ἡδΙ ΝΕΤ
 ΡΑΦΕ ΕΧ̄N̄ ΝΑΠΕ
 10 ΘΟΟΥ· ΜΑΡΟΥΤ
 2ΙΩΟΥ ΝΟΥΩΠΕ
 M̄N̄ ΝΟΥΩΛ̄C ἡδΙ
 ΝΕΤΧΕ ΝΟδ ΝΨΑ
 ΧΕ Ε2ΡΑϊ ΕΧΩϊ
 15 ΜΑΡΟΥΤΕΛΗΛ ἡ
 [ΤΟΟ]Υ ἡCΕΟΥ[ΝΟQ
 ΝδΙ ΝΕΤΟΥΕΩ ΤΑΔΙ]
- p. 165 [P̄Z̄Ε] [ΚΑΙΟCΥΝΗ ΝCΕ xxxiv, 27-xxxv, 2
 ΧΟΟC ΝΟΥΟΕΙ]Ψ
 [NIM ΧΕ ΕΡ]Ε ΠΧ[ΟΙ
 [ΕΙC] ΑΠ[ΑΙ] ΝΕΤΟΥ
 5 ΕΩ †Ρ[Η]NΗ ἡΠΕQ
 2̄M2ΑΛ· ΑΥΩ ΠΑ
 ΛΑC ΝΑΤΕΛΗΛ 2̄N̄
 ΤΕΚΔΙΚΑΙΟCΥΝΗ·
 M̄N̄ ΠΕΚΤΑϊΟ
 10 ἡΠΕ2ΟΟΥ ΤΗΡ̄Q:
 ἡ̄Λ̄Ε Ε ΠΧΩΚ ΕΒΟΛ ἡ
 ΔΑΥΕΙΑ Π2̄M2ΑΛ
 ἡΠΧΟΕΙC:
 Τ̄ ΠΠΑΡΑΝΟΜΟC ΧΩ
 ἡΜΟC 2̄M ΠΕQ
 [2Η]†T̄ ΧΕ ΤΝΑΡ̄[ΝΟΒ]Ε
 ΝΘΟΤΕ ΜΠΝΟΥΤΕ]

p. 164. 61 ΕΥΕΧΙΩΠΕ LZR | 12 MN ΟΥΩΛC LZR NM ΟΥΩΛC B | 13 ΝΟC male L^b
 corr L^c

p. 165. 5 ΜΠΕΙ2M2ΑΛ L^b ΜΠΕΚ2M2ΑΛ L^c, BZR^{BM} = F | 13 ΜΠΧΟΙC L, ZR = F

p. 166 [ῥῥ̄ζ] [ΜΠΕΜΤΟ ΝΝΕϞ]
 [ΒΙΑΛ [ΕΒΟΛ ΑΝ ΧΕ ΛϞ]
 ῥΚΡΟϞ [ΜΠΕϞΜΤΟ]
 ΕΒΟΛ· Ε[ΖΕ] Ε[Τ][ΕϞΑ]
 5 ΝΟΜΙΑ ΛΥΩ ϞΜΟ[Ι]Ϟ
 ΤΕ· ṼΨΑΧΕ Ṽ
 ΡΩϞ ΟΥΑΝΟΜΙΑ ΤΕ
 ΜṼ ΝΟΥΚΡΟϞ· Ṽ
 ΠῶΟΥΩΨ ΕΣΟΥΝ
 10 ṼΠΠΕΤΝΑΝΟΥϞ
 ΕΛΛϞ· ΝΕϞΜΕΕΥΕ
 ΕΥΑΝΟΜΙΑ ΖΙΠΕϞ
 ΔΛΟΔ· ΛϞΑΖΕΡΑ
 Τῶ ΖΙ ΖΙΗ ΝΙṼ Ε[Θ·Θ·][Ο]
 15 ΟΥ· ΤΚΑΚ[ΙΑ Δ][Ε
 Μ][ΠῶΜ[ΕΣΤΩΣ
 ΠΧΟΕΙϞ ΕΡΕ ΠΕΚ]

xxxv, 2-6

p. 167 [ῥῥ̄ζ̄] [ΝΑ ΖΝ ΤΠΕ ΛΥΩ
 ΤΕΚΜΕ] ΠΠΗῶ ΨΑ
 [ΝΕ]ΚΛΟΟΛΕ· ΕΡΕ
 [Τ]ΕΚΔΙΚΑΙΟϞΥΝΗ
 5 Ο ṼΘ·Ε ṼṼΤΟΟΥ
 ṼΠΝΟΥΤΕ· ΕΡΕ
 ΝΕΚΖΑṼ Ο ṼΘ·Ε
 ṼΠΝΟΥṼ ΕΤΝΑ
 ΨΩϞ· ṼΡΩΜΕ
 10 ΜṼ ṼΤῼΒΝΟΟΥΕ
 ΚΝΑΤΟΥΧΟΟΥ
 ΠΧΟΕΙϞ· ṼΘ·Ε ΕΝ
 ΤΑΚΤΑΨΕ ΠΕΚ
 [Ν][Ḷ] ΠΝΟΥΤΕ· Ḷ
 15 [ΡΕ ΝΨ]ΗΡΕ ΝΝΡ[Ω]
 [ΜΕ ΝΑΖΕΛΠΙΖΕ
 ΖΑ ΘΛΙΒΕϞ ΝΝΕΚ]

xxxv, 6-8

p. 166. 8 ΜΝ ουκροϞ LZ

p. 167. 17 ΘΛειβΕϞ LZ

p. 168 [P³Ḥ]

TNZ [CENACEI E]
 BOΛ ZM [ΠCEI M]
 ΠEKHĪ· NĪT [COOY]
 ZM̄ ΠEXIMAP [P [OC]
 5 NNEKTPYΦH·
 XE EP E TPYΓH
 ĪΠΩN2 ZATHK
 ZPAĪ ZM̄ ΠEKOY
 OEIN TĪNANA Y
 10 EYO EIN· PṚW ΠEK
 NĀ EBOL NNET
 COOYN ĪMOK·
 AYW TEKΔIKAI
 OCYNĪ NNETC [OY]
 15 TΩN ZM̄ ΠE [Y ZHT
 M] ΠṚITP [E OYOYEPHT E
 NXACI ZHT EI NAI AYW]

xxxv, 8–12

p. 169 [P³Θ]

[MΠPTPE TΔIX NN
 PECPNOBE] KIM E
 [POI XE] NTA YZE Ī
 [M] AY NĪ NETP
 5 ZWB ETANOMIA·
 AYTA KO NCE
 NAWOMOM AN
 EZEPATOY: —
 15 [T] OC CENAWO OYE
 [ZN OY] DEPIH· AY [W
 N-Θ E NNIO] Y [OOTE ETOYET]

xxxv, 12–xxxvi, 2

p. 168. 5 NTEKTPYΦH LΘ, BZM = F | 6 TPYΓH LB, Z = F | 10 EYOYEIN LBZ

p. 169. 1 NPECPNOBE L NNPPECPNOBE Z | 12 MΠPKOZ male L^b corr L^c

p. 170 · [ῤῶ]

[ΟΥΩΤ CΕΝΑCPOQPEQ] · xxxvi, 2-6
 2[Ν] [ΟΥΘΕΠΗ 2ΕΛ]
 ΠΙΖΕ ΕΠΧ[ΟΕΙC]
 ἸΚΕΙΡΕ ΝΟΥ[ΜΝΤ]
 5 ΧΡΗCΤΟC ἸΓΟΥ
 Ω2 2ΙΧἸ ΠΚΑ2
 ἸCΕΜΟΟΝΕ ἸΜΟ[Κ
 2ΙΧἸ ΤΕQΜΝΤ
 ΡἸΜΑΟ· CΑΝΟΥ
 10 Ωῖ ἸΠΧΟΕΙC ΤΑ
 ΡΕQ† ΝΑΚ ἸἸΕ
 ΤΗΜΑ ἸΠΕΚ2ΗΤ
 ΟΥΝ2 ΤΕΚ2ΙΗ
 ΕΠΧΟΕΙC ΝΓ2[ΕΛ]
 15 ΠΙΖΕ ΕΡ[Ο]†[Q ΑΥΩ
 QΝΑ]Ε[ΙΡΕ ΝΑΚ
 QΝΑΕΙΝΕ ΕΒΟΛ]

p. 171 · [ῤῶλ]

[ΝΤΕΚΔΙΚΑΙ]Ο · xxxvi, 6-9
 [CΥΝΗ Ν]ΘΕ ΜΠΟΥ
 [ΟΕ]ΠἸ ΑΥΩ ΝΕΚ
 [2]ΑἸ ἸΘΕ ἸΠΝΟΥ
 5 ΜΜΕΕΡΕ· 2ΥΠΟ
 ΤΑCCE ἸΠΧΟ
 ΕΙC ΑΥΩ ἸΓCΕΠ
 CΩΠQ· ΜΠῖΚΩ2
 ΕΠΕΤCΟΥΤΩΝ
 10 2Ἰ ΠΕQΩἸ2 2Ἰ
 ΟΥΡΩΜΕ ΕQΕΙΡΕ
 ΝΜΠΑΡΑΝΟΜΙΑ·
 CΑ2ΩQΚ ΕΒΟΛ
 [ΝΤΟ]ΡΓΗ ἸΓΚ[Ω
 15 ΝCΩΚ] ἸΠἸ[ΩΝΤ
 ΜΠῖΚΩ2 2ΩCΤΕ
 ΕΡΠΟΝΗΡΟC]

p. 170. 4 ΝΓΕΙΡΕ LZ | 11 ΝΝΑΙΤΗΜΑ LZ

p. 171. 13 CΑ2ΩQΚ LZ

p. 172 [ṖṠḲ]

ΧΕ [Ν] [ΕΤΟ ΜΠΟΝΗ]
 ΡΟC C[ΕΝΑ] [ΦΟΤΟΥ]
 ΕΒΟΛ' ΝΕΤΖ [ΥΠΟ]
 ΜΙΝΕ ΔΕ ΕΠΧ[Ο] [ΙC]
 5 ἸΝΤΟΟΥ ΝΕΤΝΑ
 ΚΛΕΙΡΟΝΟΜΙ Ἰ
 ΠΚΑΖ' ΕΤΙ ΚΕ
 ΚΟΥΪ ΠΕ ἸΤΕΤἸ
 ΠΡΕCṖΝΟΒΕ ΘΩ
 10 ΠΕ' ΝἸΘΙΝΕ Ἰ
 CΑ ΠΕCṖΜΑ ΝἸΤἸ
 ΖΕ ΕΡΟC' ἸΡἸΡ[Α] [Θ]
 ἸΝΤΟΟΥ ΝΑΚΛΗΡΩ
 ΝΟΜΙ ἸΠ[ΚΑΖ]
 15 [ΑΥ] [Ω] CΕ[Ν] [ΑCΑΝΘ]
 ΖΝ Ο] [ΥΑ] [ΩΗ ΝΕΙ
 ΡΗΝΗ ΠΡΕCṖ

xxxvi, 9-12

p. 173 [ṖṠḲ]

[ΝΟΒΕ ΝΑ] [ΖΤΗ] C
 [ΕΠΑΙΚΑΙΟC Ν] CṖΡΟΧ
 [ΡΕ] [Χ] ἸΝΝΕCṖΟΒΖΕ Ε
 [Ρ]ΩC ΠΧΟΕΙC ΔΕ
 5 ΝΑCΩΒΕ ἸCΩC
 ΧΕ CṖΩCṤ ΧΕ
 ΠΕCṖΟΟΥ ΝΗΥ' Α Ν
 ΡΕCṖΝΟΒΕ ΤΩΚἸ
 ἸΤΕΥCΗCΕ ΑΥCΩ
 10 ΜἸΤ ἸΤΕΥΠΙΤΕ
 [Ε]ΤΑΥΟ ΕΖΡΑΪ ΝΟΥ
 ΖΗΚΕ ΜἸ ΝΟΥΕΒΙ
 [Η]Ν' ΕΚΩἸC ἸΝΝΕΤ
 [CΟΥΤ]ΩΝ ΖἸ ΠΕ[Υ]
 15 ΖΗΤ ΕΡΕ] Τ[ΕΥCΗCΕ
 ΒΩΚ ΕΖΟΥΝ Ε
 ΠΕΥΖΗΤ ΑΥΩ ΝΤΕ]

xxxvi, 12-15

p. 172. 3 ΖΥΠΟΜΕΙΝΕ L, Z = F | 6 et 13 κληρωνομει LZ

p. 173. 12 ΜΝ ΟΥΕΒΙΗΝ LZ

- p. 174 [ῤῶΔ] [NEYCOTE OYΩ] xxxvi, 15–19
 ΩQ· N[ANOY OYKOYI
 ἸΠΔΙΚΑΙΟΣ [Ε][ΖΟΥΕ]
 ΟΥΜΗΤΡΗΜΑ[Ο]
 5 ΕΝΑΦΩC ἸἸΡΕQ
 ῤNOBE· XE NEδBO[1]
 ἸἸΡΕQῤNOBE ΝΑΟΥ
 ΩΩQ· ΠΧΟΕΙC ΔΕ
 ΤΑΧΡΟ ἸἸΔΙΚΑΙΟΣ·
 10 ΠΧΟΕΙC COOYN ἸἸE
 ΖΙΟΟΥE ἸἸEQΠΕΤΟΥ
 ΑΑΒ· ΑΥΩ ΤΕΥΚ[Λ][Η]
 [P]ONOMIA [N]Α[ΩΠE
 Ω][Α] ΕΝΕ[Ζ] [NCENA
 15 ΧΙΩΠE ΑΝ ΖΝ ΟΥ
 ΟΥΟΕΙΩ ΕQΖΟΟΥ
 ΑΥΩ CENACEI ΖN]
- p. 175 [ῤῶΕ] [NEZOOU MPZ]EIBΩ xxxvi, 19–22
 [ΩN] XE NPEQῤNO
 [BE] ΝΑΤΑΚΟ· ΝΧΑ
 XE ἸΠΧΟΕΙC ΖἸ
 5 ΠΤΡΕΥΧΙΕOΟΥ
 ἸCEXICE ΖN ΟΥ
 ΩΧἸ ΑΥΩΧἸ Ἰ
 ·ΘΕ ΝΟΥΚΑΠΝΟC·
 ΩΑΡΕ ΠΡΕQῤNO
 10 ΒΕ ΧΙ ΕΧΩQ ΝQΤἸ
 ΤΑΑΥ· ΩΑΡΕ ΠΔΙ
 [K]ΑΙΟΣ ΔΕ ΩἸΖ
 [ΤΗQ] ΑΥΩ ΝQ† XE
 [NETCMOY] EP[OQ] ΝΑ
 15 ΚΛΗΡΟΝΟΜΕΙ
 ΜΠΚΑΖ ΝΕΤCΑ]

p. 174. 4 ΕΥΗΝΤΡΗΜΑΟ L^b ΟΥΗΝΤΡΗΜΑΟ LcZ | 15 ΟΥΟΕΙΩ LbZ ΟΥΟΥΟΕΙΩ 'paene
 evanuerunt litterae 3. et 4.' Lc

p. 175. 15 ΚΛΗΡΟΝΟΜΑΕΙ male L^b corr Lc

p. 176 [P⁵⁵] 2ΟΥ [Δ] [Ε ΜΜΟQ CΕ xxxvi, 22-25
 ΝΑQΟΤΟΥ ΕΒ[ΟΛ]
 ΕΡΕ ΝΕΖΙΟΟΥΕ [Μ]
 ΠΡΩΜΕ CΟΟΥΤΝ
 5 ΖΙΤ[̄] ΠΧΟΕΙC· ΑΥΩ
 QΝΑΟΥΩΩ ΤΕQΖΙ[Η]
 ΕΡΩΑΝ ΠΔΙΚΑΙΟC
 ΖΕ Ν[̄]QΝΑΩΤΟΡ[̄]Τ[̄]Ρ
 ΑΝ ΧΕ ΠΧΟΕΙC †
 10 Ν[̄]ΤΟΟΤ[̄]Q· ΝΕΙΟ
 Ν[̄]ΚΟΥ[̄]Ι ΠΕ ΑΥΩ Α[̄]Ι
 Ρ[̄]Ζ[̄]ΛΛΟ· ΗΠΠΝΑΥ
 [Ε]ΥΔΙΚΑΙΟ[C] [ΕΑQ
 ΚΑΑQ ΝCΩQ ΟΥΔΕ]

p. 177 [P⁵⁶] [ΠΕQCΠΕΡΜΑ Ε]Q [xxxvi, 25-28
 [ΩΙΝΕ Ν]CΑ ΟΙΕΙΚ·
 [ΜΠ]ΕΖΟΟΥ ΤΗΡ[̄]Q
 [Ω]ΑQΝ[̄] ΑΥΩ Ν[̄]QΤ·
 5 ΑΥΩ ΠΕQCΠΕΡΜΑ
 ΝΑΩΠΠΕ ΕΥC
 ΜΟΥ· CΑΖΩΩΚ
 ΕΒΟΛ ΗΠΠΕ-Θ-ΟΟΥ·
 Ν[̄]ΓΕΙΡΕ ΗΠΠΕΤΝΑ
 10 ΝΟΥQ· Ν[̄]ΓΟΥΩΖ Ν
 ΩΑ ΕΝΕΖ Ν[̄]ΕΝΕΖ
 ΧΕ ΠΧΟΕΙC ΜΕ Η
 ΠΖΑΠ[̄] ΑΥΩ Ν[̄]QΝΑ
 [Κ]Ω ΑΝ Ν[̄]CΩQ Ν
 15 [ΝΕQΠΕΤ]ΟΥΑΑ[Β
 CΕΝΑΖΑΡΕΖ ΕΡΟΟΥ]

p. 176. 4 CΟΥΤΩΝ L, Z = F | 61 QΝΑΟΥΕΩ LZ

p. 177. 9 ΗΠΠΕΤΝΑΝΟΥQ LB(?)Z | 10 omittendum Ν | 13 QΝΑΚΩ L, Z = F

p. 178

[ῤῶΗ]

Θ[Α ΕΝΕΖ CΕΝΑΡ]

xxxvi, 28-31

ΠΖΑΠ ΝΝΕ[ΤΟΥΑ]

ΑΒ' ΑΥΩ ΠΕ[CΠ[ΕΡ]

ΜΑ ἸἸΑΣΕΒΗΣ [CΕ]

5 ΝΑQOTĒ ΕΒΟΛ' Ἰ

ΔΙΚΑΙΟΣ ΝΑΚΛΗΡΟ

ΝΟΜΙ ἸΠΚΑΖ·

ΑΥΩ CΕΝΑΟΥΩΖ

ΖΙΧΩQ ΘΑ ΕΝΕΖ

10 ἸΕΝΕΖ· ἸἸΑΠΡΟ

ἸΠΑΙΚΑΙΟΣ ΝΑΜΕ

ΛΕΤΑ ΝἹCΟΦΙΑ

ΑΥΩ ΠΕQΛΑΣ ΝΑ

ΧΩ ἸΠΖΑΠ· ΠΝ[Ο

15 Μ]ΟΣ ἸΠΕ[Q[ΝΟΥΤΕ

ΖΜ ΠΕQΖΗΤ ΑΥΩ ΝΕQ

ΤΑΔCΕ ΝΑCΛΑΑΤΕ ᾱ]

p. 179

[ῤῶΘ]

[ΠΡΕQΡΝΟΒ]Ε [†] ΝΌ

xxxvi, 32-35

[ΤΗQ Ε]ΠΑΙΚΑΙΟΣ

[ΑΥ]Ω QΩΙΝΕ ἸCΑ

ΜΟΟΥΤĒ· ἸΝΕ

5 ΠΧΟΕΙC ΔΕ ΤΑΑQ

ΕΖΡΑἹ ΕΝΕQΔΙΧ·

ΑΥΩ ἸΝΕQΔΑἹΟQ

ΕQΩΑΝ ΧΙΖΑΠ ἸἸ

ΜΑQ· ΖΥΠΟΜΙΝΕ

10 ΕΠΧΟΕΙC ΝἹΖΑ

ΡΕΖ ΕΤΕQΖΗ·

ΑΥΩ QΝΑΧΑCΤῼ

ΕΤΡΕΚΚΛΗΡΟΝΟ

[ΜΕΙ Μ]ἹΠΚΑΖ· ΚΝ[Α]

15 [ΝΑΥ ΕΝΡΕQΡΝΟΒΕ

ΕΥΝΑQΟΤΟΥ ΕΒΟΛ]

p. 178. 6 ΝΑΚΛΗΡΟΝΟΜΕΙ LZV

p. 179. 7 ΝΝΕQΔΑΕΙΟQ LZ, B = F | 9 ΖΥΠΟΜΕΙΝΕ L, Z = F

p. 180 [ῤῥῖ] [Α]ῖΝΑΥ ΕΠΑΣΕΒΗC Εῤ [xxxvi, 35-38]
 ΧΠCῤ Ε ΜΜΟῤ ΑΥΩ Εῤ
 ΤΩΟΥΝ Εῤῤῤῤ [ΑΙ ΝΘΕ]
 ΝῖΝΚΕΔΡΟC Μ[ΠΑΙ]
 5 ΒΑΝΟC· ΑῖCΑΑῤΤῤ
 ΑΥΩ ΑῤῖΧῖΝ· Αῖ
 ΨΙΝΕ ῖΝCΑ ΠΕῤΜΑ
 ῖΠΙῤΕ ΕΡΟῤ· ῤΑ
 ΡΕῤ ΕΤΜῖΤΒΑΛ
 10 ῤΗῤ ῖῤῖΝΑΥ ΕΠCΟ
 ΟΥῤῖΝ· ΧΕ ΟΥΝ ΟΥ
 ΨΩΧῖ ΠΨΟΟῖ ῖΠΡΩ
 ΜΕ ῖΡΕῤῤῖΕΠῖΡΗΝῖΗ·
 ῖΠΑΡΑΝΟΜΟC ΔΕ
 15 ῖΤΟΟΥ CΕΝΑῤΟ
 ΤΟΥ ΕΒΟΛ ῤῖ ΟΥCΟΠ
 ΝΨΩΧΠ ΝΝΑΣΕΒΗC]

p. 181 [ῤῥῖῖ] [CΕΝΑΤΑΚΟΟΥ ΕΡΕ xxxvi, 38-xxxvii, 2]
 ΠΟΥΧΑΙ ΔΕ ΝΝΑΙ
 ΚΑΙΟC ΝΤῖῖΜΠΧΟ
 [ΕΙC] ΑΥΩ ΤΕΥΝΑΨ
 5 [Τῖ]Εῖ ΠΕ· ῤῖ ΠΕΥΟ
 ΕΙΨ ῖΤΕΥΘΛῖῖC·
 ΠΧΟΕΙC ΝΑΒΟΗΘΙ
 ΕΡΟΟΥ ΑΥΩ ῖῖΝΑῤ
 ΜΟΥ· ΑΥΩ ῖΝΑΤΟΥ
 10 ΧΟΟΥ ΕΒΟΛ ῤῖΤῖ
 ῖῖΡΕῤῤῖΝΟΒΕ· ΑΥΩ
 ῖῖΝΑῤΜΟΥ ΧΕ ΑΥ
 ῤΕΛΠῖῤΕ ΕΡΟῤ·
 [ῖῖ] ΠΕῤῖΑΛΜΟC ῖΔΑΥ
 15 ῖΕῖΔ ΕΥῖῖΠΜΕΕΥΕ
 [ΕΤΒῖ]Εῖ ΠCΑΒΒΑῖΤΟΝῖ
 [ΠΧΟΕΙC ΜῖΠῖῖΧῖΠΙΟΕῖ]

p. 181. 5 ΠΕΟΥΟΕΙΨ LZ | 7 ΝΑΒΟΗΘΕΙ LZ | 11 ῤῖΤῖ ΝΡΕῤῤῖΝΟΒΕ LZ | 16 ΠCΑΒ-
 ΒΑΤΟΝ male Lb corr Lc

p. 182 [P¹¹⁶] [2M ΠΕΚΔΩΝΤ ΟΥ] xxxvii, 2-6
 [Δ][Ε ΜΠΡ†CΒΩ]
 ΝΑΪ 2N ΤΕΚ[ΟΡΓΗ]
 ΧΕ Α ΝΕΚCOT[Ε]
 5 ΤΡ̄ΤΩΡ̄Τ̄· ΑΥΩ ΑΚ
 ΤΑΧΡΟ ΝΤΕΚΔΙΧ Ε2
 ΡΑΪ ΕΧΩΪ Μ̄Ν ΤΑΛ
 ΔΟ 2N ΤΑCΑΡ̄Ξ̄ Μ̄
 ΠΕΜΤΟ ΕΒΟΛ Ν̄
 10 ΤΕΚΟΡΓΗ· Μ̄Ν ΕΙ
 ΡΗΝΗ ΦΟΟΠ Ν̄ΝΑ
 ΚΕΕC Ν̄ΝΑ2Ρ̄Ν ΝΑ
 ΝΟΒΕ· ΧΕ Α ΝΑΑΝΟ
 ΜΙΑ ΧΙCΕ ΕΤΑΛΠ[Ε]
 15 ΑΥ2ΡΟΦ Ε2ΡΑ[Ϊ Ε
 Χ]ΩΪ Ν̄Θ·[Ε] [ΝΟΥΕΤΠΩ
 ΕC2ΟΡΦ ΑΥΚΝΟC ΑΥΩ]

p. 183 [P¹¹⁷] [ΑΥΛΟΦΛΕC ΝΔΙ ΝΑ] xxxvii, 6-10
 CΑΦ ΜΠΕΜ]ΤΟ ΕΒΟΛ Ν̄
 [ΤΑ]Μ̄ΝΤΑ·ΘΗΤ
 ΑΪΤΑΛΑΙΠΩΡΙ ΑΥΩ
 5 ΑΪΩΛ̄Κ̄ ΦΑΒΟΛ·
 ΝΕΪΜΟΟΦΕ ΕΪΟ
 Κ̄Μ Μ̄ΠΕ2ΟΟΥ ΤΗ
 Ρ̄Q ΧΕ ΑΤΑ†ΥΧΗ
 ΜΟΥ2 Ν̄ΝΟΔΝΕΔ·
 10 ΑΥΩ Μ̄Ν ΤΑΛΔΟ
 ΦΟΟΠ 2N ΤΑCΑΡ̄Ξ̄·
 ΑΪΜ̄ΚΑ2 ΑΥΩ ΑΪ
 Θ·ΒΒΙΟ ΕΜΑΤΕ·
 ΑΪΧΙΦΚΑΚ ΕΒΟΛ
 15 [2M] ΠΑΦΑ2ΟΜ̄ Μ̄
 [ΠΑ2Η]Τ̄· ΤΑΕΠ[Θ·
 ΥΜΙΑ ΤΗΡ]C Μ̄[ΠΕΚ]

- p. 184 [ῤῥῖḏ] [ΜΤΟ ΕΒΟΛ ΠΧΟΕΙC] xxxvii, 10-13
 Α[ΥΩ ΜΠΕ ΠΑΦΑ]
 Ζ[ΟΜ] ἦΠ[ΑΖΗΤ]
 ΖΩ[ῤ] ΕΡΟΚ: Α [ΠΑ]
 5 ΖΗΤ ΦΤΟΡΤῤ Α
 ΤΑΔΟΜ ΚΑΛΤ
 ḢCΩC· ΑΥΩ ΠΟΥΟ
 ΕΙḢ ḢΝΑΒΑΛ Ḣ
 ΠΕΪΚΕ ḢḢΜΑΪ ΑΝ·
 10 ΝΑΦΒΕΕΡ ΜḢ ΝΕΤ
 ΖΙΤΟΥΩΪ ΑΥΖΩΝ
 ΕΖΟΥΝ ΕΡΟΪ ΑΥΑΖΕ
 ΡΑΤΟΥ· ΑΥΩ ΝΕΤ
 ΖΗΝ ΕΡΟΪ ΑΥΑΖΕ
 15 ΡΑΤΟΥ ἦΠΟΥΕ·
 ΑΥΧΙΝΔΟḢC ḢΔ[Ι]
 ΝΕΤΩΙΝ[Ε ΝCΑΤΑ
 †Υ]ΧΗ· [ΑΥΩ ΝΕΤΩΙ]
- p. 185 [ῤῥῖḖ] [ΝΕ ΝCΑ ΖΕΝΠΕ-Θ-Ο] xxxvii, 13-16
 ΟΥ ΕΡΟΪ ΑΥ[ΧΩ]
 [ΝΖΕΝΠ]ΕΤΩΟΥ
 [ΕΙ]Τ· ΑΥΜΕΛΕΤΑ
 5 ΖḢ ΝΟΥΚΡΟQ ἦΠΕ
 ΖΟΟΥ ΤΗΡḗ· ΑΝΟΚ
 ΔΕ ΝΕΪΑΦΕ ΠΕ ΕΒΟΛ
 ΖΙΤΟΟΤΟΥ ΑΥΩ ΑΪ
 ῤ-Θ-Ε ΝΟΥΓΑḘ ΕΜΕQ
 10 CΩΤḢ· ΑΥΩ Ḣ-Θ-Ε
 ΝΟΥΜΠḔ ΕΜΕQΟΥ
 ΩΝ ḢΡΩQ· Αῖῤ
 -Θ-Ε ΝΟΥΡΩΜΕ ΕΝ
 [Q]CΩΤḢ ΑΝ·
 15 [ΑΥΩ Ε]ΜḢΧΠḔ
 [ΖΝ ΤΕQΤΑ]Π[ΡΟ
 ΑΙΝΑΖΤΕ ΕΡΟΚ]

p. 186 [ῥῑς] [ΝΤΟΚ ΕΤΝΑΣΩ] xxxvii, 16-19
 [ΤΙΜ ΕΡΟ[Ι ΠΧΟΙC]
 ΠΑΝΟΥΤ[Ε ΧΕ ΛΙ]
 ΧΟΟC ΧΕ ΜΗΠΟ[ΤΕ]
 5 Ἰ̅ΝΤΕ ΝΑΧΑΧΕ ΡΑ
 ΩΕ Ἰ̅ΜΟΪ· 2̅Ἰ Π
 ΤΡΕ ΝΑΟΥΕΡΗΤΕ
 ΚΙἸ ΛΥΧΕ ΝΟḂ Ἰ̅
 ΩΑΧΕ ΕΖΡΑΪ· ΕΧΩΪ·
 10 ΧΕ ΑΝΟΚ ΤCḂ
 ΤΩΤ̅ ΕΖΕΝΜΑC
 ΤΙΓ̅· ΑΥΩ ΠΑΜ
 ΚΑ2 Ἰ̅ΠΕΚἸΤΟ
 ΕΒΟΛ ΝΟΥΟΕΙ[Ω] Ν[ΙΜ]
 15 ΧΕ †ΝΑΧ[Ω] Α[ΝΟΚ
 ΝΤΑΑΝΟΜΙΑ ΑΥΩ †ΝΑ
 ΟΙΡΟΟΥΩ 2Α ΠΑΝΟΒΕ]

p. 187 [ῥῑζ] [ΝΑΧΑΧΕ Ν]ΤΟΟΥΙ xxxvii, 20-22
 [ΟΝ2 ΑΥ]ΩΙ CΕḂἸ
 [ḂΟ]ΜΙ Ε2ΟΥΕ ΕΡΟΪ·
 [Α]ΥΟΥΩΩC̅ ΕΒΟΛ
 5 Ἰ̅ḂΙ ΝΕΤΜΟCΤΕ
 ΜΜΟΪ 2̅Ἰ ΟΥΧΙΝ
 ḂΟἸC̅: ΝΕΤΤΩΩ
 ΒΕ ΝΑΪ Ἰ̅2ΕΝΠΕ
 ·ΘΟΟΥ ΕΠΜΑἸ
 10 2ΕΝΠΕΤΝΑΝΟΥ
 ΟΥ· ΑΥ†ΩΤΟΥΗΤ
 ΕΡΟΪ ΕΒΟΛ ΧΕ· ΑΪ
 ΠΩΤ Ἰ̅CΑ ΤΑΙΚΑΙ
 [ΟC]ΥΙΝΗ· ΑΥΝΟ[Χ]Τ
 15 ΕΒΟΛ] ΠΠΜ[Ε]ΠΙΤ ΝΘΕ
 ΝΟΥΡΕΩΜΟΟΥΤ
 ΕΩΒΗΤ ΜΠΡΚΑΛΤ]

p. 188 [ῤῥῖῆ] [NCΩK ΠΧΟΕΙC ΠΑ] xxxvii, 22–xxxviii, 3

[ΝΟΥΤ] [Ε ΜΠΡCΑ]

2ΩΩK Ε[ΒΟΛ ΜΜΟΙ]

†ῤῥῖῆK ΕΤΑ[ΒΟ] [Η]

5 ΘῖΑ ΠΧΟΕΙC ΠΝΟΥ

ΤΕ ῖΠΛΟΥΧΑῖ:

ΕΠΧΩK ΕΒΟΛ ΝῖΔΠ

ἸΗ ΘΟΥΝ ΤΩΔΗ ῖΔΔΥ

ΕΙΔ:

ῤ αῖχοοC χε †να2α
[ῤ]Ε2 ΕΝΑ2ΙΟΟΥΕ ῖ

ΤῖῤῖΝΟΒΕ 2Μ ΠΑ

ΛΑC· ΑῖΚΩ ΝΟΥ2Α

[ῤ]Ε2 2ῤῖῆ ῤῖῖ 2ῖ

15 [ΠΤ]ῤῖΕ ΠΡΕCῤῖ [ΝΟ

ΒΕ Α2Εῤ]Α[ΤC ΜΠΑ

ΜΤΟ ΕΒΟΛ Αῖῤῖ

ΠΟ ΑΙΩΤΟῤῤῤ

p. 189 [ῤῥῖῖΘ] [ΑΙ-ΘΒΒΙΟ ΑΥΩ ΑΙ] xxxviii, 3–6

ΚΑῤῤῖ Ε]ΒΟΛ 2Ν

[ΝΑΑ]ΓΑ-ΘΟΝ· ΑΥ[Ω]

[Α] ΠΑCΑΩ ῤΒῤῤΕ Ε

5 ῤῖῖ· Α ΠΑ2ΗΤ ῤ

ΜΟῖ ῖΠΑCΑ Ν

2ΟΥΝ· ΑΥΩ ΟΥΝ ΟΥ

ΚΩῤῖῤ ΝΑΜΟΥ2

2ῖῆ ΤΑΜΕΛΕΤΗ·

10 ΑῖΩΑΧΕ ῤῖῆ ΠΑΛΑC

ΧΕ ΜΑΤΑΜΟῖ ΠΧΟ

ΕΙC ΕΤΑ2ΑΗ· ΑΥΩ

ΤΗΠΕ ῖΝΑ2ΟΟΥ

[ΧΕ] ΟΥΗῤ ΤΕ·

15 [ΧΕ ΕΙΕΕΙΜΕ ΧΕ

ΕΙΩΑΑΤ ΝΟΥ ΕΙC

2ΗΗΤΕ ΑΚΤῤΕ]

p. 188. 2 ΜΠΡCΑ2ΩK LZR | 4 ΕΤΑΒΟΗ-ΘΕΙΑ LV, Z = F | 5 ΠΧΟΙC L, ZV = F

p. 189. 6 2Μ ΠΑCΑ LZ, BMasp = F

- p. 190 [P̄Q̄] [ΝΑΖΟΟΥ ΡΑΣ ΑΥΘ xxxviii, 6-8
 ΕΡΕ ΠΑΤΑΧΡΟ Ο]
 Ñ-Θ-Ε Ν[ΛΑΑΥ Μ]
 ΠΕΚῆΤ[Ο ΕΒΟΛ]
 5 ΠΛΗΝ ΠΤΗΡ̄Q̄ Θ[ΟΥ]
 ΕΙΤ̄ ΡΩΜΕ ΝΙῆ
 ΕΤΟΝ̄Z̄ ΧΙᾶ†ΑῆΜΑ
 ΜΕΝΤΟΙΓΕ ΕΡΕ
 ΠΡΩΜΕ ΜΟΘΕ
 10 Ζῆ ΟΥΖΙΚΩΝ. ΠΛῆ
 ΕΦΩΤ̄Ρ̄ΤΩΡ̄ ΕΠΧΙΝ
 ΧΗ· ΦCΩΟΥΖ ΕΖΟΥΝ
 Ν̄CΟΟΥΝ ΑΝ ΧΕ ΕΦ
 CΩΟΥΖ ῆΜΟΟΥ Ν[ΝΙΜ]
 15 ΤΕΝΟΥ ΝΙΜ ΠΕΓΤ[Α
 Ζ]ΥΠΟΜΟΝΗ [- - - -]
- p. 191 [P̄Q̄Λ̄] [ΜΑΤΟΥΧΟΙ ΕΒΟΛ xxxviii, 9-12
 ΖΝ ΝΑΛΝ]ΟΙΜΙΑ ΤΗ
 [ΡΟΥ ΑΚ†] ΜΜΟΪ ῆ
 [ΝΟΒΝ]ΕΔΙ ῆΝΙΑ-ΘΗΤ̄
 5 ΑῖΡ̄ῆΠῶ ῆΠΙΟΥ
 Θῆῆ ῆΡωῖ ΧΕ ῆΤΟΚ
 ΠΕΝΤΑΚΤΑΜΙ
 ΟΪ: CΟΟΥΖΕ ῆΝΕΚ
 ΜΑΣΤΙΓ̄Z̄ ῆCΑ
 10 ΒΟΛ ῆΜΟΪ· ΕΒΟΛ
 ΓΑΡ Ζῆ ΤΔΟΜ
 ῆΤΕΚΔΙΧ ΑΝΟΚ Αῖ
 ΘΧῆ· ΑΚΠΑΙΔΕΥΕ
 ῆΠΡΩΜΕ Ζῆ ΖΕΝ
 15 [ΧΠ]ΠΟ ΖΑ ΤΕΦΑΝΟ
 [ΜΙΑ ΑΚΒ]ΦΑ Ε[ΒΟΛ
 ΝΤΕΦ†ΥΧΗ Ν-Θ-Ε]

p. 190. 10 ΟΥΖΕΙΚΩΝ LV, ZMasp = F | 13 ΝCΟΟΥ LbLc [ΝCΟ]ΟΥΝ V CCOΟΥΝ
 Masp, Z = F | 16 ΖΥΠΟΜΟΝΗΜΗ male Lb

p. 191. 4 ΝΝΙΑΤΖΗΤ LbLc ΝΛ-Θ-ΗΤ B, Z = F | 7 ΠΕΝΤΑΚΤΑΜΙΘΕΙ L, Z = F. |
 9 ΜΑΣΤΙΓ̄ LZ, B = F

- p. 192 [P̄Q̄B̄] [N̄N̄ĪZ̄ĀΛOȲC̄ ΠĀHN̄ xxxviii, 12-xxxix, 1
 P̄OM̄Ē N̄IM̄ ĒTON̄Z̄]
 Θ̄ĪTP̄RT̄Ω̄ [P̄ ΔĪĀ†ĀΛ̄]
 M̄Ā C̄Ω̄ [TM̄ ĒΠĀ]
 5 Ω̄Λ̄H̄Ā M̄ [N̄ ΠĀC̄ŌΠ̄C̄]
 X̄IC̄M̄H̄ ĒN̄AP̄MĒIH̄
 Ñ̄P̄K̄AP̄Ω̄K̄ ĒPŌĪ
 X̄Ē ĀN̄Γ̄ OȲR̄M̄Ñ̄ŌĪ
 Λ̄Ē Z̄M̄ Π̄K̄ĀZ̄ ĀȲΩ̄
 10 ĒĪΔ̄ĀΛ̄Ω̄OȲ K̄AT̄Ā
 Θ̄Ē Ñ̄N̄ĀĒIŌTĒ
 T̄HP̄OȲ B̄Ω̄Ω̄ N̄ĀĪ
 X̄Ē ĒĪĒM̄TON̄ Ñ̄
 MŌĪ ĒM̄ΠĀ†B̄Ω̄K̄
 15 Ñ̄TĀT̄M̄C̄ŌT̄T̄
 ĒΩ̄Ω̄Π̄Ē:
 ĒΠ̄X̄Ω̄ [K̄ ĒBŌ] [Λ̄Ī [Π̄
 [Λ̄Θ̄] † [ĀΛ̄MŌC̄ N̄ĀĀȲĒĪΔ̄]
 p. 193 [P̄Q̄Γ̄] [Z̄N̄ OȲZ̄ȲΠŌMŌNH̄ xxxix, 1-4
 ĀĪZ̄ȲΠŌMĒINĒ Ē
 Π̄X̄ŌĒIC̄ ĀQ̄†Z̄T̄]H̄ĪQ̄ Ē
 [PŌĪ ĀȲΩ̄] [ĀĪQ̄C̄Ω̄TM̄
 5 [ĒΠĀC̄Ō]Ñ̄C̄ ĀQ̄Ñ̄T̄
 ĒZ̄PĀĪ Z̄M̄ Π̄Ω̄H̄Ī Ñ̄T̄
 TĀΛĀĪΠ̄Ω̄PIĀ M̄Ñ̄
 ΠŌMĒ Ñ̄T̄ΛŌĪZĒ
 ĀQ̄TĀZĒ N̄ĀOȲEP̄H̄
 10 TĒ EP̄ATOȲ Z̄ĪX̄Ñ̄
 Π̄ET̄PĀ ĀȲΩ̄ ĀQ̄
 C̄ŌOȲTM̄ Ñ̄N̄ĀTĀΔ̄
 C̄Ē ĀQ̄NOȲX̄Ē Ē
 P̄Ω̄Ī NOȲX̄Ω̄ Ñ̄B̄P̄
 15 PĒ OȲC̄MOȲ Ñ̄Π̄EN̄
 [NOȲTĒ OȲN̄ Z̄ĀZ̄ NĀ
 NĀȲ NC̄EP̄ZŌTĒ ĀȲΩ̄ NC̄Ē]

p. 192. 8 οὐρμνῶοειλε LB, ZMasp = F

p. 193. 8 ντλοειζε L, ZPist = F | 11 1 οὐπετρα LZMasp Pist

- p. 194 [ῤῥᾶ] [ῤελπιζε επχοεις] .xxxix, 4-7
 [Ἰ]Ἰ[α]ι[α]τ[α] μ[α]ρ[α]ω[α]
 επραν [μ[α]ρ[α]ω[α]
 πε τε[α]ῖ[α]
 5 αῖω εμπε[α]ῖ[α]
 εἰ[α] ῤενπετ[α]
 εἰτ μῖ ῤε[α]
 Ἰᾶ Ἰ[α]ο[α] Ἰ[α]ο[α]
 π[α]ω[α] π[α]ο[α]
 10 α[α]τ[α]ε νεκ[α]
 ρε· αῖω με[α] πε
 τεἰ[α] Ἰ[α]ο[α] ῤῖ
 νεκ[α]ε[α]· αἰ[α]
 αἰ[α]ο[α]· αἰ[α]
 15 ε[α]ο[α] ε[α]ο[α]· οῖ
 ὀ[α] [Ἰῖ οῖ]
 [α]ο[α] μ[α]ο[α]
 p. 195 [ῤῥῆ] [οῖω[α] δε α[α]ε] .xxxix, 7-10
 τ[α]τ[α] [α]ι νε[α]ι μ[α]
 νε[α]τ[α] ῤ[α] ο[α]
 [α]ο[α]οῖ· τ[α]
 5 [αἰ[α]ο[α]ε εἰ[α]
 Ἰ[α] Ἰ[α]· α[α]
 ῤῖ οῖ[α] Ἰ
 α[α]ε εἰ[α]
 εἰ[α]ε[α] π[α]
 10 Ἰ[α]ο[α]· —
 αῖω πε[α]
 Ἰ[α]ε[α]
 αἰ[α]
 οῖ[α]
 15 ῤῖ οῖ[α] οῖ[α] οῖ[α]
 [α]ἰ[α]εἰ[α] εἰ[α]
 [αἰ[α]ο[α] οῖ[α]

p. 194. 11 l MN L MN BZ | 16 αῖω[α] male L^b corr L^cp. 195. 8 εἰ[α] L, ZMasp = F | 9 π[α]ο[α] L Masp μ[α]ο[α] male Z | 12 ῤῖ
 τ[α]ε L ῤ[α] τ[α]ε Masp, Z = F | 15 ῤ[α] οῖ[α] νεκ[α] L Z Masp |
 17 αἰ[α] Z, Masp = L

- p. 196 [P̄Q̄5] [ΤΟΥ ΠΧΟΕΙC ΝΤΟΚ xxxix, 10-13
 ΕΝΤΑΚΕΙΜΕ Ε
 Τ]ΑΛΙ[ΚΑΙΟCΥΝΗ]
 ΜΠΙ2Ω[Π ΝΤΕΚΜΕ]
 5 2̄M̄ ΠΑ2[ΗΤ ΑΥΩ]
 ΑΙΧΩ M̄ΠΕΚ[ΟΥΧΑΙ]
 M̄ΠΙ2ΩΠ M̄ΠΕΚ
 ΝΑ ΑΥΩ ΤΕΚΜΕ
 ΕΥCΥΝΑΓΩΓΗ Ε
 10 ΝΑΨΩC· N̄ΤΟΚ ΔΕ
 ΠΧΟΕΙC M̄Π̄ΡΤΡΕ
 ΝΕΚΜN̄ΤΨΑN̄2
 ΤΗq ΟΥΕ M̄ΜΟΙ·
 ΠΕΚΝΑ M̄N̄ ΤΕΚΜΕ
 15 ΝΕΝΤΑΥΨΟΠ̄Τ Ε
 ΡΟΟΥ ΝΟΥΟΕΙΨ ΝI[M]
 ΧΕ ΑΥΑΜ[Α]2ΤΕ M̄
 M̄ΜΟΙ N̄[ΔΙ 2ΕΝΠΕ-Θ-ΟΟΥ]
- p. 197 [P̄Q̄Z] [ΕΜN̄ΤΟΥ ΗΠΕ ΑΥΤΑ xxxix, 13-15
 2ΟΙ N̄ΔΙ ΝΑΑΝΟΜΙΑ Μ
 ΠΙΕΨΔΜΔΟΜ] [ΕΙΝΑΥ] ΕΒΙΟΛ
 [ΑΥΑΨΑΙ] Ε2ΟΥΕ N̄
 5 [q]Ψ N̄ΤΑΑΠΕ· ΑΥΩ
 Α ΠΑ2ΗΤ̄ ΚΑΑΤ
 N̄CΩq· ΠΧΟΕΙC
 ΑΡΙ2ΝΑΚ ΕΤΟΥΧΟΙ
 ΠΧΟΕΙC †2̄ΤΗΚ
 10 ΕΒΟΗ-ΘΙ ΕΡΟΙ· ΕΥΕ
 ΧΙΨIΠΕ N̄CΕΟΥΨΛC
 2I ΟΥCΟΠ̄ N̄ΔΙ ΝΕΤ
 ΨIΝΕ N̄CΑ ΤΑ†Υ
 [X]H ΕΤΑΚΟC· ΕΥΕ
 15 K̄IΟΤ[ΟΥ] ΕΠΑ2ΟΥ
 [N̄CΕΟΥΨΛC] N̄[ΔΙ] N̄ΕΤ
 ΟΥΕΨ 2ΕΝΠΕ-Θ-ΟΟΥ]

p. 198

[Ṗṓḥ]

[ΕΡΑ ΜΑΡΟΥΧΙ
 ΩΠΕ ΝΤΕΥΝΟΥ]
 Ν[ΔΙ ΝΕΤΧΩ ΜΜΟΣ]
 ΝΑΪ ΧΕ Ε[ΥΓΕ ΕΥΓΕ]
 5 ΕΥΕΤΕΛΗΛ Ν[ΣΕ][ΕΥ]
 ΦΡΑΝΕ ΕΖΡΑΪ ΕΧΩΚ
 ΝΔΙ ΟΥΟΝ ΝΙΜ ΕΤ
 ΩΙΝΕ ΝΣΩΚ ΠΧΟ
 ΕΙΣ· ΛΥΩ ΝΣΕΧΟ
 10 ΟΣ ΝΟΥΟΕΙΩ ΝΙΜ
 ΧΕ ΜΑΡΕ ΠΧΟΕΙΣ
 ΛΙΑΪ ΝΝΕΤΜΕ Μ
 ΠΕΚΟΥΧΑΪ ΝΟΥ[Ο]
 ΕΙΩ ΝΙΜ. ΑΝΟΚ Δ[Ε]
 15 ΑΝΓ ΟΥΖ[Η]ΚΕ Α[Ν][Γ]
 [ΟΥ]ΕΒ[Ι]ΗΝ ΠΧΟΕΙΣ
 ΠΕ ΠΑΡΟΟΥΩ ΝΤΟΚ
 ΠΕ ΠΑΒΟΗΘΟΣ]

xxxix, 15-18

p. 199

[Ṗṓḥ]

[ΛΥΩ ΤΑΝΑΩΤΕ ΠΑ
 ΝΟΥΤΕ ΜΠΡΩΣΚ
 ΕΠΧΩΚ] ΓΕΒ[Ι]ΟΛ ΠΕ
 [†ΑΛΜ]ΟΣ ΝΔΑΥ
 [Ṣ] ΕΙΔ:
 ΝΑΪΑΤṔ ΜΠΡΩΜΕ
 ΕΤΝΑ†ṖΤΗṖ ΕΥΖΗ
 ΚΕ ΜΝ ΝΟΥΕΒΙΗΝ
 ΠΧΟΕΙΣ ΝΑΤΟΥ
 10 ΧΟṖ ṖṢ ΝΟΥΖΟΟΥ Ṣ
 ΠΟΝΗΡΟΝ· ṖΝΑΖΑ
 ΡΕΖ ΕΡΟṖ ΝṖΤΑΝ
 ΖΟṖ· ΝṖΜΑΚΑΡΙ
 [Ζ]Ε ṢΜΟṖ ΖΙΧṢ
 15 [ΠΚΑΖ ΛΥΩ] ΝΝ[Ε][Ṗ]
 ΤΑΑṖ ΕΤΟΟΤṖ Μ
 ΠΕṖΧΑΧΕ ΠΧΟΕΙΣ ΝΑ]

xxxix, 18-xl, 4

p. 198. 12 ΝΕΤΜΕ LZ ΝΕΕΤ[ΜΕ] Masp

p. 199. 8 ΜΝ ΟΥΕΒΙΗΝ LZR Masp | 10 ṖΝ ΟΥΖΟΟΥ BZRMasp

p. 200 [C̄]

[ΒΟΗ·Θ·ΕΙ ΕΡΟQ 21]
 [X] [M ΠΕΔΛΟΔ ΜΠΕQ]
 ἦΠΚΑ2 [ΑΚΚΤΟ]
 ἦΠΕQΜΑΝ [NΚ [ΟΤΚ]
 5 ΤΗΡQ 2M ΠΕQΦΩ
 ΝΕ· ΑΝΟΚ ΑΙΧΟΟC
 ΧΕ ΠΧΟΕΙC ΝΑ ΝΑΪ
 ΜΑΤΑΛΔΕ ΤΑ†Υ
 ΧΗ ΧΕ ΑΙΡ̄ΝΟΒΕ Ε̄
 10 ΡΟΚ· Α ΝΑΧΑΧΕ
 ΧΩ ΕΡΟΪ Ν̄ΖΕΝΠΕ
 ·ΘΟΟΥ· ΧΕ ΕQΝΑΜΟΥ
 ΤΝΑΥ ἦΤΕ· ΠΕQΡΑ [N]
 ΤΑΚΟ· ΑΥΩ ΝΕ [Q]
 15 Β[Η]Κ Ε[2ΟΥΝ ΕΝΑΥ
 ΕQΧΩ Ν̄ΖΕΝΠΕΤ
 ΦΟΥΕΙΤ ---]

xl, 4-7

p. 201 [C̄A]

[ΝΕQΜΟΟ]ΦΕ ΕΒΟΛ
 [ΕQ]ΦΑΧ[Ε] ΕΡΟΪ· ΝΕΥ
 ΚΑCΚ̄C ΕΡΟΪ Τ[ΗΡΟ]†Υ
 ἦΔΙ ΝΑΧΑΧΕ 21 ΟΥ
 5 CΟΠ· ΝΕΥΜΕΕΥΕ
 ΕΡΟΪ Ε̄ΖΕΝΠΕ·ΘΟ
 ΟΥ· ΑΥCΜΙΝΕ ΝΟΥ
 ΦΑΧΕ ἦΠΑΡΑΝΟ
 ΜΟΝ [ΕΡ]ΟΪ ΜΗ ΠΕ
 10 ΤἦΚ[Ο]†[Τ]̄Κ ΜΕQΟΥ
 Ω2 Ε[ΤΟΟ]†ΤQ̄ ΕΤΩ
 [ΟΥΝ ΚΑΙ] †ΓΙΑΡ ΠΡΩ
 [ΜΕ ΝΤΑΕΙΡΗΝΗ
 ΝΕΙΚΩ Ν̄ΖΤΗΙ ΕΡΟQ ---]

xl, 7-10

p. 202 [C̃B]

[N]

xl, 11-14

ΤΟΚ ΔΕ [ΠΧΟΕΙC]
 ΝΑ ΝΑΪ Ν[Γ]Τ[ΟΥ] [ΝΟCΤ]
 [Τ][Λ]ΤΩΦΒΕ ΝΑΥ.
 5 Ζἢ ΠΑΪ ΑΪΕΙΜΕ ΧΕ
 ΑΚΟΥΑΦΤ̃ ΧΕ ἢ
 ΝΕ ΠΑΧΑΧΕ ΡΑΦΕ
 ΜΜΟΪ̃ ΑΝΟΚ ΔΕ ΑΚ
 ΦΟΠ̃Τ ΕΡΟΪ̃ ΕΤΒΕ
 10 ΤΑΜΝ̃Τ[ΒΛ]ΛΖΗΤ
 ΑΥΩ ΑΚ[Τ]ΑΧΡΟΪ̃
 ἢΠΕΚΜ[Τ][Ο] ΕΒΟΛ
 ΦΑ ΕΝΕ[Ζ Q]CΜΑ
 ΜΑΑΤ̃ [ΝΔΙ ΠΧΟΕΙC
 15 ΠΝΟΥΤΕ ΜΠΙΗΛ ---]

p. 203 [C̃Γ] [ἢΛ] [ΕΠΧΩΚ] ΕΒΟΛ ἢΤΜἢΤ

xli, 1-3

[ΡΜΝ]ΖΗΤ̃ ἢἢΦΗΡΕ
 ἢΚΟΡΕ:
 ΝΘΕ ΕΤΕΡΕ ΟΥΕΙ
 5 ΟΥΛ ΜΕ ἢΔΩ ΖΙΧἢ
 ΖΕΝΖΟΝΒΕ ἢΜΟΟΥ
 ΤΑΪ ΤΕ ΘΕ ΕΤΕΡΕ
 ΤΑΨΥΧΗ ΜΕ ΝΕΙ ἔ
 ΡΑΤḲ ΠΑΝΟΥΤΕ.
 10 Α ΤΑΨΥΧἢ ΕΙΒΕ Μ
 ΠΝΟΥΤΕ ΕΤΟἢΖ̃.
 [Χ]Ε ΕΪ[ΝΗΥ] ΤΝΑΥ ΤΑ
 [ΟΥΦΝΖ ΕΒΟΛ ΜΠΖΟ
 ΜΠΑΝΟΥΤΕ ----]

p. 206 [C̄5] [ΕΡΕ ΠΑΦΛΗΛ] xli, 9-11
 ἸΤΟΟΤ [ΕΠΝΟΥ]
 ΤΕ ἸΠΑΩ[Ν]2 [†]
 ΝΑΧΟΟΣ ἸΠΑΝ[ΟΥ]
 5 ΤΕ ΧΕ ΝΤῚ ΠΑΡΕΩ
 ΦΟΠΤ ΕΡΟΚ·
 ΕΤΒΕ ΟΥ ΑΚῚΠΑ
 ΩΒΩ ΕΤΒΕ ΟΥ ΑΚ
 ΚΑΑῚ ἸΣΩΚ·
 10 ΑΥΩ ΕΤΒΕ ΟΥ †ΜΟ
 ΟΦΕ ΕΪΟΚῚ 2Ὶ
 ΠΤΡΕΩ-ΘΛΙΒΕ Ἰ
 ΜΟΪ ἸΔΙ ΠΑΧΑΧΕ
 2Ὶ ΠΤ[ΡΕΥΛΟΧ2
 15 ΝΝΑΚΕΕC ΑΥΝΕΔ
 ΝΟΥΔΤ ΝΔΙ ΝΕΤ-ΘΛΙ
 ΒΕ ΜΜΟΙ 2Ὶ ΠΤΡΕΥΧΟΟΣ]

p. 207 [C̄Z] [ΝΑΙ ΜΜΗΝΕ ΧΕ] ΕΩ ΤΩ xli, 11-xlii, 1
 [ΠΕΚ]Ν[ΟΙΥΤΕ· ΕΤ
 [ΒΕ] [ΟΙΥ ΤΑ†ΥΧΗ ΤΕ
 ΑΥΠΗ· ΑΥΩ ΕΤΒΕ
 5 ΟΥ ΤΕΩΤΟΡῚ Ἰ
 ΜΟΪ 2ΕΛΠΙΖΕ Ἐ
 ΠΝΟΥΤΕ ΧΕ †ΝΑ
 ΟΥΩῚ ΝΑΩ ΕΒΟΛ
 ΠΟῚΧΑΪ ἸΠΑ2Ο
 10 ΠΕ ΠΑΝΟΥΤΕ:
 ΠΕ†ΑΛΜΟC ἸΔΑΥ
 [M̄]B ΕΙΔ:
 [ΚΡΙΝΕ ΜΜΟ]Ὶ Π[Ν]ΟΥ
 [ΤΕ----]

p. 208 [C^h] [ΜΑΤΟΥΧΟΙ ΕΒΟΛ] xlii, 1-3
 2[N] [ΟΥΡΩΜΕ ΝΧΙΝ]
 8[ΟΙΝC] [ΑΥΩ ΝΚΡΟQ]
 ΧΕ N̄ΤΟΚ Π[ΕΙ] [ΠΝΟΥΤΕ]
 5 ΠΑΤΑΧΡΟ· ΕΤΒ[ΕΙ] [ΟΥ]
 ΑΚΚΑΑΤ̄ N̄CΩΚ·
 ΑΥΩ ΕΤΒΕ ΟΥ ΤΜΟ
 ΟΦΕ ΕΙΟΚM̄· 2M̄
 ΠΤΡΕ ΠΑΧΑΧΕ
 10 ΘΛΙΒΕ M̄ΜΟΙ 2M̄
 ΠΤΡΕΥΛΩX̄2 ΝΑΚΕ
 ΕC· ΑΥΝΕΔΝΟΥΔΤ
 N̄ΔΙ ΝΑΧΑ[Χ]Ε· ΜΑ
 Τ[ΝΝΟΟΥ ΜΠΕΚΟΥΟ
 15 ΕΙΝ ΜΝ ΤΕΚΜΕ ΝΤΟ
 ΟΥ ΝΕΝΤΑΥΧΙΜΟ
 ΕΙΤ 2ΗΤ ΑΥΝΤ ΕΧΜ]

p. 209 [C^θ] [ΠΕΚΤΟΟΥ ΕΤΟΥΑΑ]B xlii, 3-5
 [ΑΥΩ ΕΝΕΚΜΑΝ]ΨΩΠΕ·
 [†ΝΑΒΩ]K Ε2ΟΥΝ
 [N]N[Α]2P̄M̄ ΠΕΘΥCΙ
 5 ΑCΤΗΡΙΟΝ ΜΠΝΟΥ
 ΤΕ· N̄ΝΑ2P̄M̄ ΠΝΟΥ
 ΤΕ ΕΤΕΥΦΡΑΝΕ.
 N̄ΤΑΜN̄TΩΗΡΕ
 ΩΗM· †ΝΑΟΥΩN[2]
 10 ΝΑΚ ΕΒΟΛ ΠΑΝΟ[Υ]
 ΤΕ 2N̄ ΝΟΥΔΙ-ΘΑΡΑ·
 ΕΤΒΕ ΟΥ ΤΕΛΥΠN̄
 [ΤΑ†ΥΧΗ] [ΑΥ[Ω] ΕΤ
 [ΒΕ ΟΥ ΤΕΩΤΟΡΤΡ
 15 ΜΜΟΙ - - - -]

p. 208. 11 ΝΝΑΚΕΕC LBZ | 13 ΜΑΤΝΟΟΥ male L

p. 209. 11 2N ΟΥΚΙ-ΘΑΡΑ LZ | 12 ΤΕΛΥΠΕΙ LZ

p. 210 [cī]

[ΠΟΥΧΑΙ ΜΠΑΖΟ]
ΠΕ ΠΙ[ΛΑΝΟΥΤΕ]
ΕΠΙΧΩΚ [ΕΒΟΛ ΝΝ]
ΩΗΡΕ ÑΚΟΡΠ[Ε ΠΕ]

xlii, 5-xliii, 2

5 †ΑΛΜΟC ΕΤΜΝΤ
 ⲙⲓⲣⲙⲛ̅ⲛ̅ⲁⲛⲧ:

ΤΙΝΟΥΤΕ ΔΝCΩΤῼ
 2ῼ ΝΕΝΜΑΛΧΕ·
 ΝΕΝΕΙΟΤΕ ΑΥΤΑ

10 ΜΟΝ ΕΠΖΩΒ ΕΝ
ΤΑΚΛΑQ 2^Ν ΝΕΥΖΟ
ΟΥ 2^Ν ΝΕΖΟΟΥ $\bar{N}$
[Ω][ΟΡΠ ---]

p. 211 [Cīā]

[ΝΤΑΥΚΛΗΡΟΝΟ
ΜΕΙ ΓΑΡ ΑΝ ΜΠΚ]ΑΖ
[ΖΝ ΤΕΥ][CΗΔΕ' Α[Υ]Ω
[ΜΠΕ]ΥΔΒΟΪ ΑΝ ΠΙΕΙΝ

xliii, 4-6

5 ΤΑΥΤΟΥΧΟΟΥ· ΑΛ
ΑΛ ΤΕΚΟΥΝΑΜ ΤΕ
Μῆ ΠΕΚΒΟΪ· ΑΥΩ
ΠΟΥΘΕΙΝ ἸΠΕΚΖΟ
ΧΕ ΑΚΟΥΑΦΟΥ· Ἰ

10 ΤΟΚ ΠΕ ΠΑῤΡΟ ΑΥΩ
ΠΑΝΟΥΤΕ· ΠΕΤ
ΖΩΝ Ν̄ΝΕΥΧΑΪ Ν̄ΙΑ
ΚΩ[Β ΖΡΑΙ] Ν̄Ζ[ΗΤ]Ὶ
[ΤΝΝΑΚΩΝC ΝΝΕΝ
15 ΧΑΧΕ ΑΥΩ ΖΜ ΠΕΚ
ΡΑΝ ΤΝΝΑΣΩΩϞ
ΝΝΕΤΤΩΟΥΝ Ε]

p. 212 [CIB]

x[ΩN NEIKΩ ΓAP]
 A[N N2THI ETAΠITE]
 AYΩ N[TACHQE AN]
 TETNATO[YXOI AK]
 5 TOYXON ΓAP EB[OA
 2ITN̄ NET-ΘAIBE
 M̄MON· AYΩ AK†
 WΠE N̄NETMOCTE
 M̄MON· 2PAI 2M̄
 10 ΠENNOYTE T̄N̄NA
 XITAIO M̄ΠE2OY
 THPQ̄· AYΩ TNNA
 E[Σ]OM[IO]A[IO]ΓI M̄
 [ΠEKPAH WA E]NIE2:
 15 [ΔIA†AΛMA ----]

xliii, 6-9

p. 213 [CIT]

[AYΩ N̄N̄NHY
 AN EBOL 2N] T̄N̄EN
 [DOM AKKTON E]TTA
 [2OY ΠAPA N]EINXAXE
 5 [A NET]MOCTE M̄MON·
 [TO]P̄P̄N̄ NAY· AK
 TAAH N-Θ-E N̄NIECO
 OY EΦAYOYOMOY:
 AYΩ AKXOOP̄N̄ E
 10 BOL 2N̄ NEN2E-Θ-NOC·
 AK† M̄ΠEKΛAOC
 AXN̄ NACOY· AYΩ
 NE M̄N̄ MHHWE 2N̄
 NE[NΛOYΛAI ----]

xliii, 10-13

p. 212. 4 TETNAXOYXOI male L^b corr L^c | 11 XITAEIO LZ | 13 EΣOMOLOGEI LB?Z
 p. 213. 10 2N N2E-Θ-NOC LB?Z 12 AXN ACOY LZ, [A]TCHN ACOY B

p. 214 [CĪĀ]

[AK]

xlili, 15-17

X[Ω ΜΜΟΝ ΕΥΠΑΡΑΒΟ]
 ΛΗ Ν[ΝΖΕΘ-ΝΟC]
 ΑΥΩ ÑKIM [ΝΑΠΕ]
 5 ΖÑ ÑΛΛΟC: X[Ε ΠΑ]
 ΨΙΠΕ ÑΠΑΜΤΟ
 ΕΒΟΛ ÑΠΕΖΟΟΥ
 ΤΗΡQ· ΑΥΩ ΠΩΙ
 ΠΕ ÑΠΑΖΟ ΑQ
 10 ΖΩΒC ΕΒΟΛ ΕΧΩİ
 ΕΒΟΛ ÑΠΕΖΡΟΟΥ
 ÑΠΕΤΝΟδΝΕδ
 Μ[Ñ] ΠΕ[ΤΠΑΡΑΛΑ
 ΛΕΙ ----]

p. 215 [CĪĒ]

[ΑΥΩ Μ]ΠÑ

xlili, 18-20

[XINδO]NC ΖÑ ΤΕΚ
 [ΔΙΑ]ΘΗΚΗ· ΑΥΩ
 ΜΠΕ ΠΕΝΖΗΤ
 5 CΑΖΩQ ΕΠΑΖΟΥ.
 ΑΚΡΙΚΕ ÑΝΕΝΖΙ
 ΟΟΥΕ ΕΒΟΛ ΖΙ ΤΕΚ
 ΖΙΗ· ΧΕ ΑΚΘ-ΒΒION
 ΖÑ ΝΟΥΜΑ ΝÑ
 10 ΚΑΖ· ΑΥΩ ΑCΖΟΒ
 CÑ [ÑδΙ Θ·]Αİ[ΒΕ]C Ñİ
 [ΠΜΟΥ ----]

p. 214. 1 Ì AKKΩ LZV | 5 ΝΖΕΝΛΛΟC L ΖΝ ΛΛΑΟC B, ZV = F

p. 215. 5 CΑΖΩQ LZV | 7 ΕΒΟΛ ΖΝ LZV | 9 ΖΝ ΟΥΜΑ LZV | 11 Θ-ΛΕΙΒΕC L,
BZV = F

p. 216 [C15]

[ΕΦΧΕ ΑΝΠΕΡΩ
 ΝΕΝΔΙΧ ΕΒΟΛ ΕΥ]
 Ν[ΟΥΤΕ ΝΦΜΜΟ ΜΗ]
 ΜΠΝ[ΟΥΤΕ ΑΝ]
 5 ΠΕΤΩΙΝΕ Ν[CΑ ΝΑΙ]
 ΝΤΟQ ΓΑΡ ΕΤ[CO]
 ΟΥΝ̄ ΝΝΕ-ΘΗΠ̄ Μ̄
 ΠΖΗΤ̄ ΧΕ ΕΤΒΗΗΤΚ
 CΕΜΟΥΟΥΤ̄ Μ̄ΜΟΝ
 10 Μ̄ΠΕΖΟΟΥ ΤΗΡQ
 ΑΥΟΠ̄Ν̄ Ν̄Θ-Ε Ν̄ΝΙΕ
 CΟΟΥ ΕΚΟΝCΟΥ.
 ΤΩΟῩΝ ΠΧΟΕΙC
 [ΕΤΒΕ ΟΥ ΚΝΚΟ]Τ[Κ]:
 15 [----]

xliii, 21-24

p. 217 [C1Z]

[ΑΚΡΠΩΒΩ ΝΤΕΝ
 ΜΝΤΖΗΚΕ ΜΝ Τ]ΕΝ-ΘΑΠ̄
 [ΨΙC ΧΕ] ΓΑΤΕ[ΝΨ]Υ
 [ΧΗ] [Θ-ΒΒΙΟ ΨΑ ΠΚΑΖ̄
 5 [Α] ΖΗΤ̄Ν̄ ΤΩΔΕ Ε̄
 ΠΕCΗΤ̄ ΤΩΟῩ
 ΒΟΗ-ΘΙ ΕΡΟΝ ΠΧΟ
 ΕΙC ΑΥΩ Ν̄CΟ
 Τ̄Ν̄ ΕΤΒΕ ΠΕΚΡΑΝ:
 [Μ̄Λ̄] ΕΠΧΩΚ ΕΒΟΛ Ν̄
 [Τ]ΝΕΤΝΑΦΙΒΕ Ν̄Ν̄
 [Ψ]ΗΡΕ Ν]Κ[ΟΡ]Ε ΕΥ
 [ΜΝΤΡΜΝΖΗΤ ΤΩΔΗ
 ΖΑ ΠΜΕΡΙΤ ----]

xliii, 25-xliv, 1

p. 216. 5 ΠΕΤΝΑΩΙΝΕ LZVΘ | 7 ΕΝΕ-ΘΗΠ male L, ZV = F | ΜΦ[Ζ]ΗΤ male Lb ΜΦΗΤ
 Schm

p. 217. 7 ΒΟΗ-ΘΕΙ LBZV, Frag 1 = F | ΠΧΟΙC L Frag 1, Z = F

p. 218

[CĪH̄]

[†NAXΩ A]

xliv, 2-3

NΓOKI [NNAZBHYE]

ἡπῆρρο [ΠΑΛΛΑC]

ΟΥΚΑΩ ἡΓΓΡ[ΑΜ]

5 ΜΑΤΕΥC ΠΕ [N]

ΡΕQΔΕΠἡ ΕQСZΑ[1]

ΕΝΕCΩQ 2ἡ ΠΕQ

CΑ ΠΑΡΑ ΝΩΗΡΕ

ἡἡΡΩΜΕ· Α ΤΕ

10 ΧΑΡΙC ΠΩΝ ΕΒΟΛ

21 ΝΕΚC[ΠΟΤ]ΟΥ

ΕΤΒ[Ε] Π[ΑΙ Α ΠΝ]ΟΥ

ΓΤΕ C[ΜΟΥ ΕΡΟΚ ΦΑ

ΕΝΕ2 ----]

p. 219

[CĪΘ̄]

[NΓCΩMNT NΓCO]ΟΥΤN

xliv, 5-6

[NΓPP]ΡΟΙ: ΕΤΒΕ

[TM]Ε Mἡ TMἡT

[P]MΡΑΩ Mἡ TAI

5 ΚΑΙΟCΥNH· ΑΥΩ

ΤΕΚΟΥΝΑἡ ΝΑΧΙ

ΜΟΕΙΤ 2HTῚ 2ἡ

ΓΟΥΩΠΗΡΕ [NEKCOTE

ΤΗM ΠΕΤΕ ΟΥΝ]δ[ΟM

10 ΜΜΟQ 2M Π2ΗΤ ΝN

ΧΑΧΕ ΜΠΡΡΟ ----]

- p. 220 [C̄K] [ΟΥΘΕΡΩΒ ΝCΘΟΥ
ΤΗ ΠΕ ΠΘΕΡΩΒ Ν]
ΤΕΚ[ΜΝΤΕΡΟ]
ΑΚΜΕΡΕ [Τ[ΔΙΚΑΙ]
5 ΟCΥΝΗ ΑΚΜ[ΕC]
ΤΕ ΠΧΙΝΔΟŃC
ΕΤΒΕ ΠΑΪ ΑQΤΑ[2]
C̄K̄ ÑΔΙ ΠΝΟΥΤΕ
ΠΕΚΝΟΥΤΕ· ΝΟΥ
10 [NΕ2] [ÑΤΙΕΛ[Η]Α ΠΠΑ
[ΡΑ ΝΕΤ2ΙΤΟΥΩΚ ----]
p. 221 [C̄K̄A] [ΕΝΤΑΥΕΥΦΡΑΝΕ ΜΜΟΚ xliiv, 10-11
Ν2ΗΤΟΥ ΝΔΙ ΝΘΕΕΡ]Ε Ñ
[ΝΕΡΡΩ]ΟΥ 2Ñ ΠΕΚ
[ΤΑΕ]ΠΟ· ΑΤṚΡΩ Α
5 [2]ΕΡΑΤC̄ 2Ι ΟΥΝΑΜ
ÑΜΟΚ 2Ñ ΝΟΥ2Ṛ
CṾ ΕCΘ ΝΕΙΕΠΝΟΥ
ΕCΘΟΟΛΕ ΕCṾ
ÑΝΑΥΕΙ ΝΑΥΑΝ·
10 C[Ω]ΤṚ Ñ ΤΑΦΕΙΕ[Ρ]Ε:
Ν[ΤΕΝΑΥ] Ñ[ΤΕΡΙΚΕ
ΜΠΟΥΜΑΛΧΕ ----]
p. 222 [C̄K̄B] [CΕΝΑ] xliiv, 13-14
[ΟΙ]Υ[Ω]Τ ΝΑQ ΝΔΙ Ν]
ΘΕΕΡΕ [ΝΤΥΡΟC]
2Ñ 2ΕΝΔΩΡ[ΟΝ CΕ]
5 ΝΑCΟΠC̄ ÑΠΕΙΚ[2Ο]
ÑΔΙ ÑΡṚΜΑΟ Ñ
ΠΚΑ2· ΠΕΘΟΥ ΤΗ
ΡQ̄ ÑΤΘΕΕΡΕ Ñ
ΠṚΡΟ ΝΕCΕΒΩΝ·
10 ΕCΘΟΟΛΕ Ñ[2ΕΝ]
[ΛΟΟΙΥ Ñ[ΝΙ]ΟΥΒ ΕΥΟ
ΝΑΥΕΙ ΝΑΥΑΝ ----]

- p. 223 [C̄K̄Γ] [C̄ENANTO]ΓΥ [xliv, 16-18]
 [2N OYT]ΕΛΗΛ Ε
 [ΠΕΡΠΕ] ΜΠ̄ΡΟ: Ε
 ΠΠΜΑ ΝΟΥΕΙΟΤΕ Α
 5 2ΕΝΩΗΡΕ ΩΩΠΕ
 ΝΕ· ΑΥΩ Τ̄̄ΝΑΚΑ
 ΘΙCΤΑ ḡΜΟΟΥ ḡ
 ΝΑΡΧΩΝ ΕΧ̄Μ ΠΚΑ2
 ΤΗ[ṖQ] ḡCΕṖΠΜΟ
 10 [ΕΥΕ ΜΠΟ]ΓΥΡΑΝ 2ḡ
 [ΓΕΝΕΑ ΝΙΜ 2Ι ΓΕΝΕΑ ----]
- p. 224 [C̄K̄Λ] [ΕΠΧΩΚ ΕΒΟΛ 2Α [xliv, 1-3]
 ΝΩΗΡΕ ΝΚΟΡΕ 2Α]
 Μ̄̄Ε [ΝΙΕΘΗṖ [ΠΕΨΑΛ
 ΜΟC ḡΔΑΥ[ΕΙΔ]
 Τ ΠΕΝΝΟΥΤΕ Π[Ε ΠΕΝ]
 ΝΑḡΠΩΤ̄ ΑΥΩ
 ΤΕΝΔΟΜ· ΠΕΝΒΟ
 ḡΘΟC ΠΕ 2ḡ ΝΕ
 ΘΛΙΨΙC ΕΝΤΑΥΤΑ
 10 2Οḡ ΕΜΑΤΕ. ΕΤ
 ΒΕ ΠΑἹ ḡΤ̄̄ΝΑṖ
 2ΟΤΕ Α[Ν ----]
- p. 225 [C̄K̄Β] [Α ΝΤΟΟΥ ΩΤΟΡΤΡ [xliv, 4-6
 2N ΤΕQ]ḡΟΜ [ΔΙΑ
 ΨΑΛΜΑ]· ḡΜΑ ḡ
 [ΜΟΟ]ΝΕ ḡΠΠΕΡ̄Ο ΝΑ
 5 [ΕΥ]ΦΡΑΝΕ ΝΤΠΟ
 ΛΙC ḡΠΠΟΥΤΕ·
 Α ΠΕΤΧΟCΕ ΤΒ̄ΒΕ
 ΠΕQΜΑΝΩΩΠΕ·
 ΠΠΟΥΤΕ 2ḡ ΤΕC
 10 ΜΗΤΕ ΑΥΩ ḡCΝΑ
 Κ[ΙΜ ΑΝ ΠΠΟΥΤΕ
 ΝΑΒΟΗΘΕΙ ΕΡΟC ----]

p. 226 [C̄K̄Ț]

[ΠΕΝΡΕQ]

xlv, 8-10

[ΦΟΠ̄N̄ Ε] [ΡΟQ ΠΕ]
 ΠΝΟΥΤΕ Ν[ΙΑΚΩΒ]
 ΔΙΑΨΑΛΜΑ· ΑΜ[Η]
 5 ΕΙΤ̄N̄ ΑΝΑΥ ΕΝΕ2
 ΒΗΥΕ N̄ΠΝΟΥΤΕ·
 ΝΕΩΠΗΡΕ ΕΝΤΑQ
 ΑΑΥ 2ΙΧ̄M̄ ΠΚΑ2·
 ΕQQI N̄M̄ΠΟΛΕΜΟC
 10 ΨΑ ΑΡ[ΗΧ] [Q ΜΠ]ΚΙΑ2
 [- - -]

p. 227 [C̄K̄Ț̄]

[†ΝΑΧΙCΕ 2N̄ Ν]2Ε

xlv, 11-xlvi, 1

[Θ-ΝΟ]C· †ΝΑΧΙCΕ
 [2]M̄ ΠΚΑ2: ΠΧΟΪC
 ΠΝΟΥΤΕ ΝN̄ΔΟΜ
 5 ΝM̄ΜΑΝ: ΠΕΝΡΕQ
 ΦΟΠN̄ ΕΡΟQ ΠΕ
 ΠΝΟΥΤΕ ΝΙΑΚΩΒ:
 [M̄Ț̄] [ΕΠΙΧΩΚ] ΕΒΟΛ 2Α
 [ΝΩΗΡΕ ΝΚ]ΟΡΕ
 [- - -]

p. 228 [C̄K̄H̄]

xlvi, 3-5

[ΟΥΝΟΔ ΝΡΡΟ ΠΕ Ε]
 ΧM̄ ΠΚΑ[2 ΤΗΡQ ΑQ]
 Θ-ΒΒΙΟ ΝN̄ΛΑ[ΟC]
 ΝΑΝ· ΑΥΩ N̄2[Ε-Θ]
 5 ΝΟC 2Α ΝΕΝΟΥΕΡΗ
 ΤΕ· ΑQCΩΤ̄T̄ N̄ΑΝ
 N̄ΤΕQΚΛΗΡΟΝΟΜΙ
 Α· ΠΑΝΑΪ N̄ĪΑΚΩΒ
 ΠΕΝΤΑQΜΕΡΠΤQ̄
 10 ΔΙΑΨ[ΑΛΜΑ - - -]

p. 227. 3 ΠΧΟΕΙC LZ π̄C̄ R

p. 228. 1 ΕΧΕM̄ male L^b corr L^c

p. 229 [C^κΘ̄] [†ΑΛ]ΑΙΕΙ 2^η ΟΥ
 [ΜΝ]ΤΙΡ^μ2^ηΖΗΤ·
 [Α] ΠΧΟΕΙC Π̄ΡΡΟ Ε
 Χ^η Ν^η2ΕΘΝΟC ΤΗ
 5 ΡΟΥ· ΠΝΟΥΤΕ 2^ηΜΟ
 ΟC 2Ι ΠΕΘΘΡΟΝΟC
 ΕΤΟΥΑΑΒ· ΝΑΡ
 ΧΙΩ[Ν] Ν^ηΛΑΟC ΑΥ
 [CΩΟΥ2 Ε2]ΟΥΝ Μ^η
 10 [ΠΝΟΥΤΕ ΝΑΒΡΑΑΜ----]

xlvi, 8-10

p. 230, [C^λΑ] [ΟΥΝΟ6 ΠΕ ΠΧΟΕΙC
 ΑΥΩ ϣCΜΑΜΑΑΤ]
 ΕΜΑΤΕ 2^ηΝ [Τ]ΠΟΛΙC]
 ΜΠΕΝΝΟΥΤ[Ε 2^ηΜ]
 5 ΠΕϣΤΟΟΥ ΕΤΟΥ[Α]
 ΑΒ· ΕϣΟΥΕCΤΩΝ
 2^η ΠΤΕΛΗΛ ΜΠΚΑ2
 ΤΗΡ^ϣ· Ν^ηΤΟΟΥ ΝCΙ
 Ω^η ΕΤΧΟCΕ ΝΤΕ
 10 ΠΕΜ2ΙΤ ΤΠΟΛΙC
 Μ^ηΠΝΟ6 [ΝΡΡΟ----]

xlvii, 2-3

p. 231 [C^λΑ] [ΑΥCΤΩΤ ΤΑ2ΟΟΥ ΜΜΑΥ
 ΝΘΕ] ΝΝΝΑΑΚΕ ΝΤΕΤ
 [Ν]ΑΙΜΙCΕ· 2^η ΟΥΤΗΥ
 Ν6ΟΝC ϣΝΑΟΥΩ
 5 Ω^ϣ Ν^ηΝΕΧΗΥ ΝΘΑΡ
 CΙC· ΚΑΤΑ ΘΕ ΕΝ
 ΤΑΝCΩΤ^η ΤΑΙ
 ΟΝ ΤΕ ΘΕ ΕΝΤΑΝ
 Ν[ΑΥ 2^ηΝ Τ]ΠΟΛΙC Μ
 10 [ΠΧΟΕΙC ΝΝ6ΟΜ----]

xlvii, 7-9

p. 229. 3 ΕΧΝ Ν2ΕΘΝΟC LBZR

p. 230. 9 ΝΕΤΧΟCΕ L, ZR = F

- p. 232 [C^αΒ̄] [ΚΑΤΑ ΠΕΚΡΑΝ] xlvii, 11-12
 Π[ΝΟ]ΥΤΕ· ΤΑ[Ι] ΟΝ ΤΕ]
 ΘΕ ἸΠΕΚΚΕC[ΜΟΥ]
 ΕΧΙΝ ΝΑΡΗΧῶ ἸΠ
 5 ΚΑΖ· ΕΡΕ ΤΕΚΟΥ
 ΝΑἸ ΜΕΖ ΝΔΙΚΑΙ
 ΟCΥΝΗ· ΜΑΡΕΦΕΥ
 ΦΡΑΝΕ ΝΔ[Ι] ΠΤΟΟΥ
 [ΝCΙΩΝ ----]
- p. 233 [C^αΓ̄] [ΑΥΩ ΝΤΕΤΝΠΩΦ] xlvii, 14-15
 ΝΝΕ]ΤΙΤΑἸΗΥ ἸΤΑC
 ΧΕΚΑC ΕΤΕΤΝΕ
 ΧΟΟΥ ΕΚΕΓΕΝΕΑ
 5 ΧΕ ΠΑἸ ΠΕ ΠΝΟΥΤΕ
 ΠΕΝΝΟΥΤΕ· ΦΑ Ε
 ΝΕΖ [ΑΥ]Ω ΦΑ ΓΕΙΝΓΕΖ]
 [ΝΕΝΕΖ ΝΤΟ]ϣ Π[ΕΤ
 ΝΑΜΟΟΝΕ ΜΜΟΝ
 10 ΦΑ ΝΙΕΝΕΖ ----]
- p. 234 [C^αΔ̄] Ν[ΕΧΠΟ ΜΠΚΑΖ] xlviii, 3-4
 ΑΥΩ ἸΩΗΡΕ Ν[Ν]ΡΩ
 ΜΕ· ἸΡἸΜΑῶ ΖΙ ΟΥ
 CΟΠ ἸἸ ἸΖΗΚΕ·
 5 ΤΑΤΑΠΡῶ ΝΑΧΩ
 [Ν]ΟΥCΟΦ[ΙΑ] ΑΥΩ
 [ΤΜΕΛΕΤΗ ΜΠ]Α
 [ΖΗΤ ΝΟΥΜΝΤΡΜΝ]Ζ[ΗΤ ----]
- p. 235 [C^αΕ̄] [ΝΕΤΝΑΖΤΕ] xlviii, 7-8
 ΕΤ[Ε]ΥΔΟΜ ΕΤ[ΦΟΥ]
 ΦΟΥ ἸἸΟΟΥ ΕΧ[Μ] [ΠΑ]
 ΦΑἸ ἸΤΕΥΜΝ[Τ]
 5 ΡἸΜΑΟ· ἸCΕΝΑ[C]Ω
 ΤΕ ΓΑ[Ν ἸΟΥ]CΟΝ [----]

- p. 236 [C^αΣ] [ΠΑΘΗΤ Μ]Ν [ΠΑΤ
CΒ]Ω ΝΑΤΑΚ[Ο] [Ζ]¹¹
[Ο]Υ[COΠ· CΕΝΑΚΩ
[Ν]ΤΕΥΜΝΤΡ^Μ
5 [Μ]ΑΟ ΝΖΕΝΚΟΟΥΕ·
[Α]Υ[Ω] [Ν]ΕΥΤΑ[Φ]ΙΟC
[ΝΕ ΝΕΥΗΙ ΩΑ ΕΝΕΖ ---]
- p. 237 [C^αΖ] [ΤΑ]¹¹ ΤΕ ΤΕΥ[ΖΗ Ε] xlvihi, 14-15
CΕΡΧΡΟΠ ΝΑΥ [ΜΝ]
ΝCΑ ΝΑΙ CΕΝΑC
ΜΟΥ Ζ^Ν ΡΩΟ[Υ]· [ΔΙΑ]
5 Ψ[Α]ΛΜΑ· ΑQ[ΚΑΛΥ]
Ν[ΘΕ ΝΖΕΝCΟΟΥ
ΖΝ ΑΜΝΤΕ ---]
- p. 238 [C^αΗ] [ΠΑΗΝ ΠΝΟΥΤΕ ΝΑ xlvihi, 16-17
CΩΤΕ ΝΤΑΨΥΧΗ]
Ε[ΒΟ]ΛΙ Ζ^Ν ΤΒΠΧ [ΝΑ]
ΜΝΤΕ ΕQΦΑΝΧΙΤ
5 ΔΙΑΨΑΛΜΑ· ΗΠΡ^Ρ
[Ζ]ΟΤΕ ΕΡΩΑΝ ΟΥ
[ΡΩ]ΜΕ Ρ^Ρ[Μ]ΜΑΟ·
[ΑΥΩ] Ε[ΡΩΑΝ Π]ΕQ
[ΕΟΟΥ ΑΩΑΙ ΜΝ ΠΑ
10 ΠΕQΗΙ ---]
- p. 239 [C^αΘ] [QΝΑΟΥΩΝΖ ΝΑΚ ΕΒΟΛ ΕΚ xlvihi, 19-21
ΩΑ]ΝΡΠ[Ε]Τ[ΝΑΝΟΥQ
Ν]ΑQ· QΝΑΒΩΚ Ε
ΖΟΥΝ ΩΑ ΠΧΩΜ[~]
5 ΝΝΕQΕΙΟΤΕ· ΝQ
ΝΑΝΑΥ ΑΝ ΕΠΟΥ
ΟΕΙΝ [Ω]Α ΕΝΕ[Ζ]
Π[ΡΩΜΕ ΕQ ΖΝ ΟΥΤΑ
ΕΙΟ ΜΠQΕΙΜΕ ΕΡΟQ ---]

p. 236. 4 ΝΤΕΥΜΝΤΡΜΑΟ male L^b corr L^c

p. 239. 9 ΕΜΠQΕΙΜΕ male L

- p. 240 [C̄M̄] [ΑΥΘ ΑΦΜΟΥΤΕ Ε
ΠΚΑΖ ΕΒΟΛ ΖΝ Μ
ΜΑΝ]Ϡ[Α Ḥ]Π[ΡΗ]
ϠΑ ΝΕΦΜΑΝΖϠ[ΤΠ]
5 ΕΡΕ ΠΑΝΑΪ ḤΠΕΦCĀ
ϠΟΟΠ ΖḤ CΙΩΝ.
ΠΝΟΥΤΕ ΝΗΥ ΖḤ ΟΥ
[ΟΥΟ]ḤḤ ΕΒΟΛ ΠΕΝΝΟΥ
[ΤΕ] ḤḤ[ΝΑΚΑΡ]ϠΑ ΑΝ.
p. 241 [C̄M̄Ā] [ΝΕ]ΤCΜΙΝΕ Ḥ[ΤΕΦ]
[Δ]ΙΑ-ΘΗΚḤ ΕΧḤ Ζ[ΕΝ]
-ΘΥCΙΑ ḤΠΗΥΕ
ΝΑΧΩ ḤΤΕΦΔΙ
5 ΚΑΙΟCΥΝΗ ΑΥΘ
ΖΝ-Θ[ΑΗ] ḤḤΝΕΖ[ΟΟ]Υ
Π[ΝΟΥΤΕ ΝΑΜΕϠΤ
-ΘΙΛΗḤ ΜΝ ΟΥΖΗΒC ---]
p. 242 [C̄M̄B̄] [Ν]ΕΙΚΔΑΠΙΑ ḤΠ[ΑΗ]
[Τ]ΙΟ ΕΒΟΛ ΝΟΥϠ[ΕΙϠ]
ΝΙΜ ḤΝΑΧΙ ΜΑ
CΕ ΕΒΟΛ ΖḤ ΠΕΚ
5 ΗΪ: ΟΥΔΕ ΔΙΕ ΕΒΟΛ
[ΖḤ] ΝΕΚ[Ο]ΖΕ [Χ]Ε
[ΝΟΥΙ ΤΗΡΟΥ] ΝΕ
[ΝΕ-ΘΗΡΙΟΝ ΜΠΕΔΡΥΜΟC ---]
p. 243 [C̄M̄Γ̄] [ΤΩΙ ΓΑΡ
ΤΕ] [Τ]ΙΟΙΚΟΥḤ[ΕΝΗ
Μ]Ν ΠΕCΧΩΚ ΕΒ[ΟΛ]
ΜΗ ΕΪΝΑΟΥḤ [Α]Φ
5 ḤΜΑCΕ Ḥ ΕΪΝ[Α]
CΕ CΝΟΦ ḤΔΙΕ
Ϡ [Ϡ]ΩΤ Ḥ[ΝΑ]Ζ
ΡḤ Π[ΝΟ]ΥΤ[Ε ΝΟΥ]
-Θ[ΥCΙΑ ḤCΜΟΥ ---]

xlīx, 1-3

xlīx, 5-6

xlīx, 9-10

xlīx, 12-14

p. 240. 4 ΠΕΦΜΑΝΖΩΠΤ L^b ΝΕΦΜΑΝΖΩΠΤ L^c | 8 ΑΥΘ ΠΕΝΝΟΥΤΕ L^{BM} om ΑΥΘ

BZR

p. 243. 4 ΕΪΝΑΟΥΕḤ LZ, B = F | 7 spat inter Ϡ et ω, 1 ϠϠΩΤ

- p. 244 [CMA] [ΕΤΒΕ ΟΥ ΝΤΟΚ ΚΨΑ xlix, 16-17
 ΧΕ] [2][N] ΝΑ[Δ]ΙΚ[ΑΙΩΜΑ
 ΑΥ]Ω ΚΧΙ ΝΤΑΔ[ΙΑ
 Θ-]ΗΙΚΗ 2ΙΤΝ ΡΩ[Κ]
 5 [Ν]ΤΟΚ ΔΕ ΑΚΜΕC
 ΤΕ ΤΕCΒΩ ΑΥΩ
 Α[Κ]ΝΟΥΧΕ [Ν]ΝΙΑΦΑ
 [ΧΕ 2Ι] ΠΑ[2][ΟΥ] ΜΜΟΚ
 [- - -]
- p. 245 [CMΕ] [ΝΕΚ2ΜΟΟC ΕΚΚΑ xlix, 20-21
 ΤΑΛΛΛΕΙ ΝCΑ ΠΕΚ
 CΟ][N]· ΑΥ[Ω] ΝΕ[ΚΚΑ
 C]ΚΑΝΔΑΛΟΝ Ν[CΑ]
 5 ΠΩΗΡΕ ΝΤΕΚΜ[Α][ΑΥ]
 ΑΚΡ ΝΑΙ ΑΙΚΑΡΩΠ
 ΑΚΜΕΕΥΕ ΕΥΑΝΟ
 ΜΙΑ ΧΕ ΕΙΝΑ[ΦΩΠ[Ε]
 Ν[ΤΕΚ2]Ε· †[ΝΑΧΠΙΟΚ - - -]
- p. 246 [CMΣ] [ΑΥΩ] [Ε]ΡΕ xlix, 23-1, 1
 ΤΕ2Ι][Η] ΜΜΑΥ ΕΤΟΓΑΙ
 [Α]Β Ε†ΝΑΤCΑ
 [Β]ΙΟΙC ΕΡΟC· ΠΟΥ
 5 ΧΑΙ ΜΠΝΟΥΤΕ:
 ξ ξ ξ ξ ——— ξ ξ ξ ξ ———
 [N̄] [ΕΠΧ]ΩΚ ΕΒΟΙΑ ΠΕ
 [†ΑΛ]ΜΟΙ[C ΝΔΑΥΕΙΑ - - -]
- p. 247 [CMZ] ΕΠ[ΑΑΤ ΕΜΑ 1, 4-5
 Τ]Ε ΕΒΟΛ 2Ν [ΤΑΑ]
 ΝΟΜΙΑ· ΑΥ[Ω] [ΝΓ]
 ΤΒΒΟΙ ΕΒΟΛ 2[Μ]
 5 ΠΑΝΟΒΕ. ΧΕ †
 CΟΟΥΝ ΑΝΟ[Κ] [Ν]
 Τ[ΑΑΝΟ]ΜΙΑ[- - -]

- p. 248 [C̄M̄H] [ΕΙC 2ΗΗΤΕ ΓΑΡ ΝΤΑΥ 1, 7-8
 ΩΩ ΜΜΟΙ 2]N̄ 2Ε[ΝΑΝΟ
 ΜΙΑ] ΑΥΩ N̄ΤΑ [ΤΑ
 Μ]ΑΑΥ ΧΙΟΥΩ̄ Μ]ΜΟΙ
 5 2]N̄ 2ΕΝΝΟΒΕ· ΓΕ[ΙC
 2Η]ΗΤΕ ΓΑΡ ΑΚΜΕ
 [ΡΕ Τ]ΜΕ [ΝΕΘΗ]Π
 [ΜΝ ΝΕΤΕ ΝCΕΟΥΟ
 Ν2 ΕΒΟΛ ΑΝ ΝΤΕΚ
 10 CΟΦΙΑ ΑΚΟΥΟΝ2ΟΥ
 ΝΑΙ ΕΒΟΛ ----]
- p. 249 [C̄M̄Θ̄] [ΤΝΑΟΥΒΑΩ Ε2ΟΥΕ 1, 9-11
 ΟΥΧ]ΠΩ]N̄ ΚΝΑΤΡΑ
 C]Ω]T̄N̄ ΕΥΤΓΕ[ΛΗΛ
 Μ]N̄ ΝΟΥΟΥΝΟ[Ϛ
 5 C]ΕΝΑΤΕΛΗΛ N̄[δ1]
 ΝΚΕΕC N̄N̄ΕΤ[-ΘΒ]
 ΒΙΗ[Υ] ΚΤΕ Π[ΕΚ2Ο
 N̄CΑΒΟΛ] N̄[ΝΑΝΟΒΕ ----]
- p. 250 [C̄N̄] [ΑΥΩ ΠΕΚΠΝ]Α ΕΤ[ΟΥ] 1, 13-14
 [ΑΑΒ] Μ]Π̄P̄Q̄T̄Q̄ N̄
 [CΑΒ]OIĀ M̄MOĪ: ΜΑ
 [ΝΑΙ Μ]ΠΤΕΛΗΛ M̄ΠΓΕ[Κ
 5 ΟΥΧ]ΑΙ· ΑΥΩ [N̄Γ]ΤΑ
 [ΧΡΟΙ] 2]N̄ OΥ[ΠΝΑ
 Ν2ΗΓΕΜΟΝΙΚΟΝ ----]
- p. 251 [C̄N̄Α] [ΠΑΛΛΑC ΝΑΤΕΛΗΛ Ν 1, 17-18
 ΤΕΚΔΙΚΑ]ΙΟCΥΝΗ ΠΠ[ΧΟ
 ΕΙC ΚΝ]ΑΟΥΩΝ N̄ΝΑ
 [CΠ]OITOȲ N̄ΤΕ Τ[ΑΤΑ
 5 ΠΡ]OΙ ΧΩ̄ M̄ΠΕΚ[CΜΟΥ
 ΧΕ ΕΝΕΚ]OΙΥΕΩ [-ΘΥCΙΑ
 ΝΕΙΝΑ† ΠΕ ----]

p. 248. 6 ΕΚΜΕΡΕ L, ZVGol = F | 8 ΝΕΤΕΝCΕΟΥΟΝ LbV ΝΕΤΕΝCΕΟΥΟΝ2 LcZ

p. 249. 4 ΜΝ ΟΥΟΥΝΟϚ LZV | 6 ΕΤ-ΘΒΒΙΗΥ L ΝΝΕΤΤ2ΒΒΕΙΗΓΥ V, ZGol = F

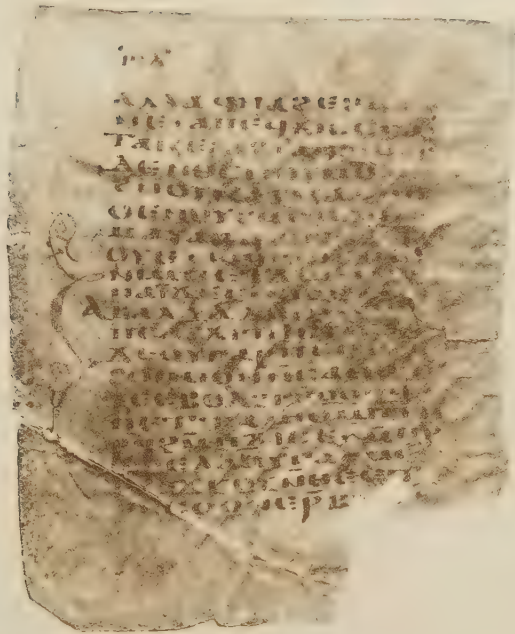
p. 251. 3 ΝΝΝΑCΠΟΤΟΥ male Lb corr Lc

- p. 252 [C[̄]N[̄]B̄] [ΑΥΘ ΜΑ l, 20-21
 ΡΟΥΚΩ]ΤΙ ΝΝCΟ[ΒΤ
 ΝΘΙΑ]ΗΗΜ· ΤΟ[ΤΕ
 Κ]ΝΙΑΟΥ[Ω] ΖΕ[Ν]·ΘΥ
 5 CIA] ΝΔΙΚΑΙΟΙC[ΥΝΗ
 ΖΕΝ]ΤΑΛΙΟΙ [ΜΝ ΖΕΝ
 ΔΙΑ] [Τ][ΟΤΕ CΕΝΑ
 ΤΑΛΕ ΖΕΝΜΑCΕ----]
- p. 253 [C[̄]N[̄]Γ̄] [Α ΔΑΥΕΙΑ ΕΙ Ε li, 1-4
 ΠΗ]Π ΝΑΧΙΜΕ[Λ[ΕΧ
 ΑΖΡΟ]Ϟ ϞΦΟΥΦΟ[Υ
 ΜΗ]ΟΙϞ ΝΔΙ ΝΤΥΝΑ[Τ[ΟC
 5 ΖΝ Τ]ΕΑΚΙΑ: ḤΠΕΖΟ[ΟΥ
 Τ]ΗΡϞ Α ΠΕΚΛΑC ΜΕ[ΛΕ
 Τ]Α Ν[ΟΥ]ΧΙΝΔΟḤC [Ν[·ΘΕ
 ΝΟΥΤΟΚ ΕϞ]ΤΗΗΜ [ΑΚ
 ΕΙΡΕ ΝΟΥΚΡΟϞ----]
- p. 254 [C[̄]N[̄]Δ̄] [Α]ΥΘ ΤΕΚ'Ν[ΟΥΝΕ li, 6-9
 ΕΒ]ΟΙΑ ḤΠ ΠΚΑ[Ζ Ν[ΝΕΤ
 ΟΝ2] ΔΙΑ†ΑΛΜ[Α]: CΕ
 [ΝΑΝΑ]Υ ΝΔΙ ΝΔΙΚΑΙΟC [ΝΙ
 5 [CΕ]Ρ2ΟΤΕ. ḤCΕCΩ
 [ΒΕ] Ε2ΡΑΪ ΕΧΩϞ· ḤC[Ε
 ΧΟΟ]C [Χ]Ε [Ε][ΙC ΟΥΡ]Ω
 [ΜΕ ΕΜΠϞΚΑ ΠΝΟΥ
 ΤΕ ΝΑϞ ΝΒΟΗ-Θ-ΟC----]
- p. 255 [C[̄]N[̄]Ε̄] [ΑΙΖΕΛΠΙΖΕ ΕΠΝΑ li, 10-11
 ΜΠΝΟΥΤΕ ΦΑ ΕΝ]Ε2 Α[Υ
 Ω ΦΑ ΕΝΕ2] ΝΕΝΕ2· †[†[ΝΑ]
 ΟΥΩΝ2 ΝΑΚ ΕΒΟ[Λ]
 5 ΦΑ ΕΝΕ2 ΧΕ ΑΚΕΙ[ΡΕ]
 ΝΑΪ· ΑΥΘ †ΝΑ2[Υ[ΠΟ]
 ΜΙΝΕ ΕΠΕΚΝΑ Χ[Ε ΟΥ]
 ΧΡΗCΤΟC ΠΕ ΜΠ[ΕΜ]
 ΤΟ Ε[ΒΟΛ Ν]ΝΕ[ΚΠΕΤΟΥΑΛΒ----]

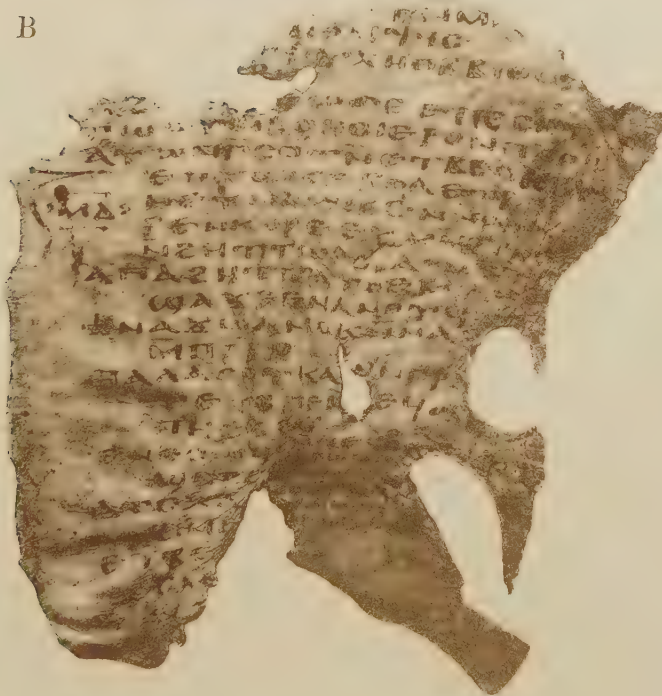
- p. 256 [CÑ̄⁵] [MN OYOT]N Θ[ΑΖΡΑΙ Ε lii, 2-4
 ΟΥΑ ΑΠ]ΝΟΥΤ[Ε ΔΙΩΘΤ Ε
 [Β]ΟΛ ΖΝ ΤΠΕ ΕΧ̄Ν ΝΨΗ
 [Ρ]Ε[Ι] Ν̄ΝΡΩΜΕ· ΕΝΑΥ
 5 [Χ]Ε[Ι] ΟΥΝ ΑΑΑΥ Ν̄Ρ̄ΜΝ
 [ΖΗ]Τ[Ι] ΕΩΨΙΝΕ ΝCΑ Π
 [ΝΟΥΤ]Ε· ΑΥΡΙΚΕ ΕΒΟΛ
 [ΤΗΡΟΥ - - - -]
- p. 257 [CÑ̄²] [CENAPZOTE MMAΥ lii, 6
 ΖΝ ΟΥΖΟΤΕ ΜΠΜΑ Ε]
 ΤΕ [MN ΖΟΤΕ ΝΖΗΤQ]
 ΧΕ Α [ΠΝΟΥΤΕ ΧΕΡΕ]
 5 ΝΚΕΕ[C ΕΒΟΛ ΝΝΡΕQ]
 ΑΡΕC[K][Ε ΝΡΩΜΕ]
 ΑΥΧΙΩ[ΙΠΕ ΧΕ Α Π]
 ΝΟ[ΥΤΕ CΘΩQΟΥ - - - -]
- p. 258 [CÑ̄¹H] [Ñ̄¹Γ̄] [ΕΠΧΩΚ ΕΒΟΛ ΠΕ liii, 1-3
 †ΑΛΜΟC ΝΔΑΥΕΙΔ
 ΖΜ ΠΤΡΕ ΝΔΙΦΑΙ
 ΟC ΕΙ ΝCΕΧΟΟ]C
 5 [NCAΟΥΑ ΧΕ ΕΙ]C ΔΑΥ
 [ΕΙΔ ΖΗΠ ΖΑ]ΤΗΝ
 [ΜΑΤΟΥΧΕ ΠΑ]ΝΟΥ
 [ΤΕ ΖΜ ΠΕΚΡΑ]Ν[· ΑΥ
 [Ω ΚΡΙΝΕ ΜΜΟ]ἰ ΖΝ
 10 [ΤΕΚΔΟΜ - - - -]

PLATE V.

A



B



COPTIC FRAGMENTS

A. FRAGMENT No. 9 [JOB XXIV, 24 ff.]

B. FRAGMENT No. 1 [Ps. XLIII, 24 ff.]

PSALTER FRAGMENT

[ΑΚΡΠΩΒΩ Ν]Τ̃ΝΜ̃Ν[ΤΖΗΚΕ xliii, 25-xliv, 3

ΜΝ ΤΕΝ]ΘΛΙ†ΙC·

[ΧΕ Α ΤΕΝ†]ΥΧΗ Θ̃ΒΒΙΟ Ω[Α

ΠΚΑ]Ζ:

5 Α Ζ[ΗΤΝ] ΤΩΔΕ ΕΠΕΔΗΤ·

ΤΩΟΥ̃Ν ΒΟΗΘΙ ΕΡΟΝ ΠΧΟΪC

ΑΥΩ Ν̃CΟΤ̃Ν ΕΤΒΕ Π̃ΚΡΑΝ·

ΕΠΧΩΚ ΕΒΟΛ ΕΤΒΕ

Ὰ ΜΑ ΝΕΤΝΑΩΙΒΕ Ν̃ΝΩ[Η]

10 ΡΕ Ν̃ΚΟΡΕ ΕΥΜ̃ΝΤΡ̃Ν

Ν̃ΖΗΤ ΤΩ[ΔΗ] ΖΑ Π̃ΜΕ[ΡΙΤ]

Α ΠΑΖΗΤ [ΤΑ]Υ[Ο] ΕΒΟΛ [ΝΟΥ]

ΩΑΧΕ ΕΝΑΝΟΥC·

†ΝΑΧΩ ΑΝΟΚ Ν̃ΝΑΖ[ΒΗΥΕ]

15 Ν̃Π̃ΡΟ·

ΠΑΛΑC ΟΥΚΑΩ Ν̃ΓΡΑ[ΜΜΑ]

ΤΕΥC ΠΕ Ν̃[Ρ]ΕCΔΕ

ΠΗ ΕCΖΑΪ

ΕΝΕCΩC [Ζ]̃Ν ΠΕCΑ [ΠΑ]ΡΑ [Ν]

20 ΩΗΡΕ [Ν]̃Ν̃ΡΩΜΕ·

Α ΤΕΧΑ[ΡΙ]C ΠΩΝΕ Ε[ΒΟΛ Ζ]

ΝΕ]ΚC[ΠΟΙΤΟ]Υ

ΕΤΒΕ [ΠΑ] Α ΠΝΟΥ[ΤΕ]

CΜ[ΟΥ] [ΕΡΟ]Κ ΩΑ Ε[ΝΕΖ]

1 ΝΤΕΝΜΝΤΖΗΚΕ L | 6 ΒΟΗΘΕΙ L ΠΧΟΕΙC L | 7 ΠΕΚΡΑΝ L | ΚΑΝ secunda
manu | 9 ΝΝΕΤΝΑΩΙΒΕ L | 17 ΔΕ secunda manu | 18 ΕCΖΑΙ L | 19 ΡΑ secunda
manu | 21 ΠΩΝ L

- [ΜΟΡΚ Ν]ΤΕΚ[ΣΙ]ΗΦΕ ΕΧΜ ΠΕΚ xliiv, 3-8
 ΜΗΡ]ΟC ΠΕΤΕ[ΟΙ]ΥΝ ΔΟΜ]
 ΜΜΟQ
 [2̃] ΠΕΚCΑ Μ̃ ΠΠΕ[ΚΑΝΑΙ
 5 Ν]ΓCΩΜΝΤ Ν̃CΟΟ[ΥΤΝ] ΝΓ
 P̃PPO
 ΕΤΒΕ ΤΜΕ ΜΝ ΤΜΝΤΡΜ
 ΡΑΦ Μ̃ ΤΑΙΚΑΙΟCΥΝΗ·
 ΑΥΩ ΤΕΚΟΥΝΑΜ ΝΑΧΙΜΟ
 10 ΕΙΤ 2̃ΗΤ̃ 2̃̃ ΟΥΦΠΗΡΕ·
 [Ν]ΕΚ CΟΤΕ ΤΗΜ ΠΕΤΕΟΥΝ
 ΔΟΜ ἡΜΟQ 2̃̃ Π2̃ΗΤ
 [̃]ΝΝΧΑΧΕ ἡP̃PPO·
 [ΝΑΑ]ΟC ΝΑ2Ε 2̃ΑΡΑΤ̃·
 15 [ΠΕ]ΚΙ·ΘΡΟΝΟC ΠΝΟΥΤΕ ΦΟ
 [Ο]Π ΦΑ [ΕΙ]ΝΕ2 ἡΕΝΕ2
 ΟΥΔΕΡ[Φ] [Β] ἡCΟΥΤ̃ ΠΕ
 ΠΔΕΡΦΒ ΝΤΕΚΜ̃
 ΤΕΡΟ
 20 [Α]ΚΜΕΡΕ Τ[Α]ΙΚΑΙΟCΥ
 [Ν]Η ΑΚΜ[ΕΙ]CΤΕ ΠΧΙΝ
 [Δ]ΟΝC·
 [Ε]ΤΒΕ ΠΑἶ [ΑQ]ΤΙΑ2C̃K
 [ΝΔΙ ΠΝΟΥΤΕ] ΠΕΚ[ΝΟΥΤΕ]

- [ΕΠΧΩΚ ΕΒΟΛ 2̃Α ΠΦΗΡΕ xlvī, 1-7
 ΝΚΟΡΕ ΠΕ]ΦΑΛ[ΜΟC
 Ν2Ε·ΘΝΟC ΤΗ]ΡΙΟΥ ΧΑΚ Ν[ΝΕΤΝ
 ΔΙΧ ΦΛΟΥΛΑΙ ΜΠΝ]ΟΙΥΤΕ 2̃̃
 5 [ΟΥ2ΡΟΟΥ ΝΤΕΛ]ΗΛ·
 [ΧΕ ΠΧΟΕΙC] ΧΟCΕ ΟΥ2ΟΤΕ
 [ΠΕ ΟΥ]ΝΟΔ ἡP̃PPO ΠΕ Ε
 Χ̃̃ [ΠΚ]Α2 [ΤΗΡQ]
 ΑQ[·ΘΒΒΙΟ ΝΝΛΑΟC] ΝΑΝ ΑΥΩ

- 10 ΖΕ[Ν] ΖΕΘ[ΝΟC ΖΑ] ΝΕΝ
 ΟΥΕΡΗΤΕ
 ΛQC[ΩΤΠ ΝΙΑΝ ΝΤΕQΚΛΗ[ΡΟ]
 ΝΟΜΙΑ
 ΠΑΝΑΪ Ν[ΙΑ]ΚΩΒ ΠΕΝΤ[ΛQΜΕ]
 15 ΡΙΤQ: ΔΙΑΨΑΛΜΑ·
 ἄ ΠΝΟΥΤΕ Β[Ω][Κ Ε]ΖΡΑΪ Ζ[Ν]
 ΟΥΛΟΥΑΪ ΠΙΧΟΕΙC ῶ̄Ν
 ΟΥΖΡΟΟ[Υ] Ν[С]ῬΑΛΠΙΓΞ·
 ΨΑΛΛΕΙ [ΕΠΕ]ΝΝ[ΟΥ]ΤΕ Ψ[ΑΛΛΕΙ]
 20 ΨΑΛΛΕΙ [Ε[ΠΕ]ΝΡ̄ΡΟ ΨΑΛ[ΛΕΙ]
 ΧΕ Π̄ΡΡ[Ο Μ]ΠΙΚΙΑ[Ζ ΤΗΡQ ΠΕ]
 ΠΙΝΟ[Υ]ΤΙΕ
 ΨΑΛΛΕ[Ι] ῶ̄Ν [ΟΥΜΝΤΡΜΝΖΗΤ]

10 ΝΖΕΘ-ΝΟC L | 12 QΚΛΗ secunda manu

[The remainder is illegible.]

JOB FRAGMENT

p. 113 p̄11

xxiv, 19-23

21x̄m p̄ka2· aytwpp
 ΔΕ ΝΤΕΔΛΩ n̄nopa
 noc· eita ayppme
 eyē m̄pe[q]nov m̄poy
 5 2e ΔΕ epoc· m̄p̄qwo
 πΕ ΔΕ n̄-θ-ε n̄oyniq
 neiwtē· eyētō
 ωbe ΔΕ naq n̄neñtaq
 1aay· ere p̄eqxiñðoñc
 10 nim tako n̄oywē eq
 2ooy· m̄p̄qrp̄etna
 noyq ΔΕ n̄oyab̄rhn.
 ayw m̄p̄qñā n̄petē
 m̄nt̄q̄c2ime. 2m̄
 15 p̄eqðwñt̄ gar aq
 take n̄ðwb· eqe
 twoyñ n̄tooyñ nq
 t̄ñtan2et p̄eqwn2·
 e[q]wanloxlex m̄p̄r
 20 [tp̄]ēqmeeyē elō

p. 113. 13 eiaa Ciasca | 4 m̄poy2e ΔΕ epoc om Ciasca | 5 m̄p̄eqwōpe Ciasca |
 6 n̄oyniqe Ciasca | 8 ΔΕ om Ciasca | 9 p̄eqxiñðoñc add ΔΕ Ciasca | 10 tako
 add n̄-θ-ε Ciasca | 12 gar pro ΔΕ Ciasca | 13 m̄petē Ciasca | 16 2enðwb Ciasca |
 19 eqwanloxlex Ciasca

p. 114 ρ̄ῑα ἀλλὰ қнаζε 2[ῆ πῳω] xxiv, 23–xxv, 3
 νε· α περ̄χιζε [Γ]αρ
 таке 2α2· α[ρ]ιζωδβ
 δε ἡ-θε ἡοὔμολοχη
 5 2ῆ οὐκαυμα· ἡ̄ n
 ·θε νοῦ2ῆς [ε]αρ2ε
 μαγαα2 2ῆ [τερ̄β]ρο
 οὔε· εῳ[ω]πε mm[on]
 nim πετ̄χω ἡ̄μοc
 ναῖ δε εἰ̄χιδολ·
 Δ βαλλαα δε οὔωφβ
 πcαγχιτ̄ης π[ε]χαρ
 δε οὔ γαρ πε[π]ρο
 2οimion ἡ̄cα ·θo[τ]ε
 15 τε εβολ 2ιτοοτq·
 πετ̄ταmio ἡ̄πτη
 ρ̄q 2ῆ πχιζε· ἡ̄π̄
 [τ]ρε ααγ γαρ με
 εὔε δε οὔῆ ·θe ετ
 20 ρε coone ρ̄βο[λ]·

p. 119 ρ̄ῑ-θ̄ [mh οὔῆτ̄q παρηcια xxvii, 10–13
 [mmaay] ἡ̄περ̄ῆτο ε
 β[ol] ἡ̄ ερ̄φανωφ ε
 2[ρ]αῖ οὔβ[η]q қнаcω
 5 [τ]ῆm εροιq ἀλλὰ εἰc
 [2]ῆητε †[n]αταimωτ
 [n x]ε οὔ πετ 2n τδix
 [m]πχοεic· α[γ]ω †
 χιδολ· α[n] επε
 10 [τ̄ῆτ]οιοτq mπпан
 [τωκ]ριατωρ· εἰc2[η]

p. 114. 15 omittend τε Ciasca

p. 119. 1 παρηcια Ciasca | 8 η̄†χιδολ Ciasca | 9 ενετ̄ητοοτq Ciasca

[ΗΤΕ] [ΤΗΡΤΗ] [ΤΙΕΤΙΝΙ] [ΣΟ
 ΟΥΝ ΧΙΕ] [ΖΙΕΝ ΠΕΤΦΟΥΓΙ]
 [ΕΙΤ ΝΙΕΤΙΝΗΓΙ] [ΕΧΙΝ]
 15 [Π]ΕΤΦΟΥΕΙΤ· [ΤΑΪ
 [ΤΕ Τ]ΙΝΙΕΡΙC [Ν]ΠΡΩ
 [Μ]ΕΙ ΝΝΑCΗΒΗC ΕΒ[ΟΙ]Α
 [Ζ]ΗΤΗ ΠΙΧΟΕΙC [ΠΕ
 [ΤΧΠ]ΠΟ ΔΕ [Ν]ΝΡΕΦΧΠ
 20 [ΝΧ]ΝΙΝΖ ΝΗΓΙ ΕΖΡΑΪ
 ΕΧΩΟΥ

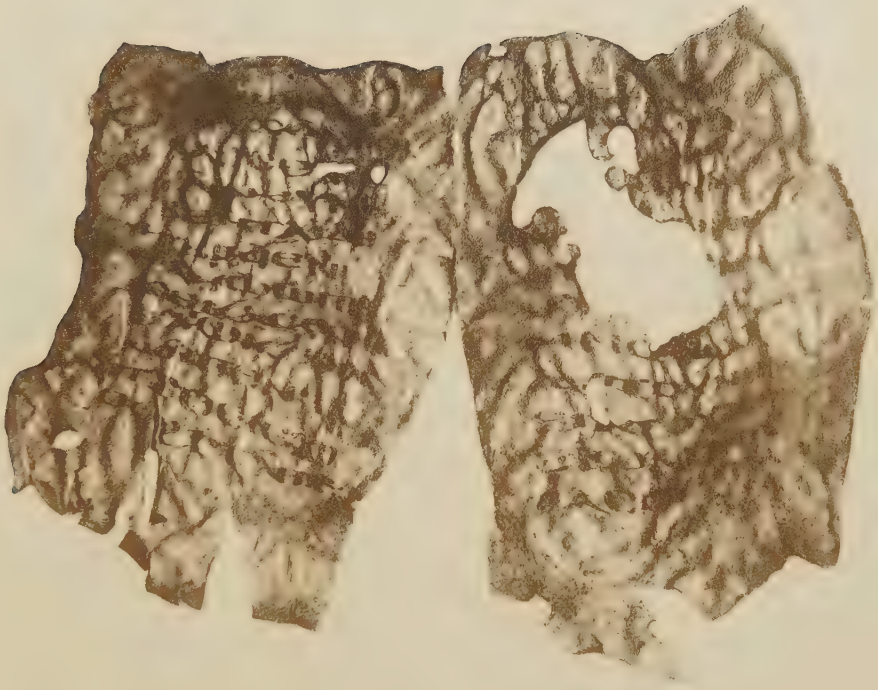
p. 120 $\bar{p}\bar{k}$

ΝΤΗ ΠΠΑΝΤΟΚΡΑΤΩΡ· xxvii, 13-19
 ΕΨΩΠΕ ΔΕ ΕΡΨΑΝ
 ΝΕΦΩΗΡΕ ΑΨΑΪ ΕΥΝΑ
 ΨΩΠΕ ΕΠΚΟΝCΟΥ·
 5 [ΕΙ]ΨΩΠΕ ΔΕ ΟΝ ΕΙΓΨΑΙ
 [Ν]ΔΗΔΙΟΙΜ [ΕΥΝΙΑΤΩ]ΒΖ
 ΝΕΤΨΟΙΟΠ ΔΕ [ΝΑΙ]Φ
 ΝΚΟΟΥΕΙ ΝΑΠΜΙΟΥ ΖΗΝ ΟΥ
 ΜΟΥ· ΜΝ ΑΛΛΓ ΔΙΕ
 10 ΝΛ ΝΝΕΥΧΗΡΑ· ΕΨ[Ω]
 ΠΕ ΔΕ ΕΦΨΑΝCΕΥ[Ζ]
 ΕΖΟΥΝ ΝΘΕ ΝΟΥΚΑΖ
 ΑΥΩ ΝΩCΒΤΕ [ΝΟΥΒ] [Ν]
 [Θ]Ε ΝΠΟΟΜ[Ε] ΝΑΙ ΤΗΡ[ΟΥ]
 15 ΝΔΙΚΑΙ[ΟC] ΝΕΤΝ[ΑΧΙ]
 ΤΟΥ· ΑΥΩ [ΝΡΗΜΕ]
 ΝΕΤ[ΝΑΡΧΟΙΕΙC] Ε[ΝΕΦ]
 ΧΡΗΜ[Α] [ΕΡ]Ε ΠΕΦ[Η]
 ΔΕ ΝΑΡ[ΧΟΟΛ]C
 20 ΑΥΩ ΝΘΕ [ΝΟΥ]ΖΑΛΛΟΥC

p. 119. 17 ΝΑCΕΒΗC Ciasca | 19 ΝΝΡΕΦΧΙΝΧ Ciasca

p. 120. 1 ΝΤΗ Ciasca | 2 om ΔΕ Ciasca | 11 om ΔΕ Ciasca | ΕΦΨΑΝCΕΥΖ add ΖΑΤ
 Ciasca | 14 ΝΟΥΟΟΜΕ Ciasca | ΝΑΙ add ΓΑΡ Ciasca | 16 ΝΡΗΜΕ Ciasca |

PLATE VI.

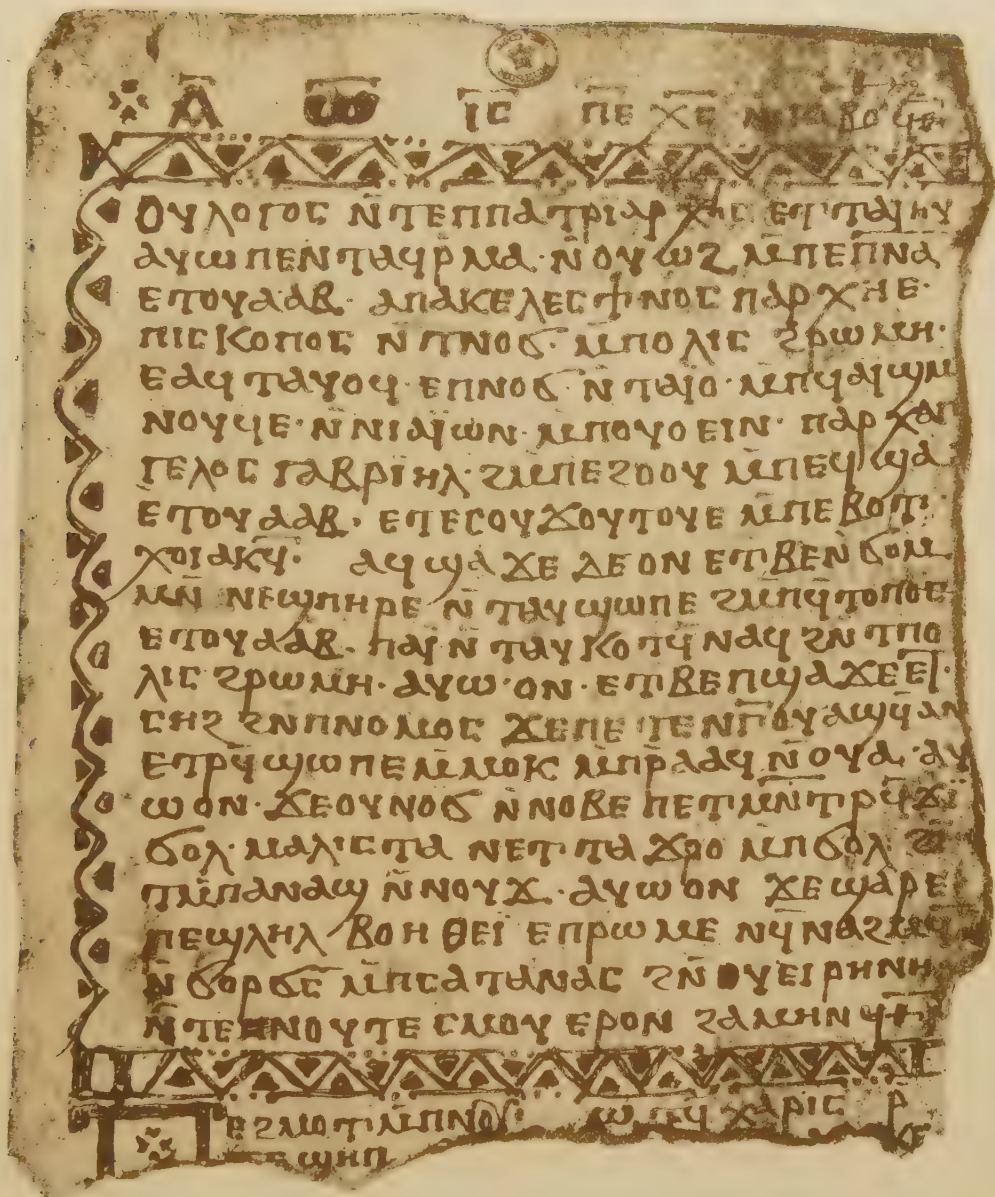


COPTIC FRAGMENTS

FRAGMENT No. 2 [Mat. I, 21 ff.]

PART II

TWO HOMILIES AND A MAGICAL
TEXT



COPTIC HOMILY ON THE ARCHANGEL GABRIEL.

INTRODUCTION

i. MANUSCRIPT NO. 2 AND FRAGMENT NO. 10 OF THE FREER COLLECTION

As it may be assumed that readers of this second part of the volume on the Coptic Manuscripts in the Freer Collection have access to the first part, published in April, 1916, it seems unnecessary to repeat here what has there been said on the constitution and provenance of the collection as a whole. The view there expressed¹ of the provenance of the collection, with the possible exception of manuscript No. 2 and fragment No. 10, which are to be treated of in the present work, is that it was brought from a place near the Fayûm where, it is said, all its members were dug up. The reservation in the case of the two manuscripts must now be justified.

Manuscript No. 2, as conjectured by Mr. W. E. Crum in a personal letter in 1909, proves to be a part of the British Museum Manuscript Oriental No. 6780. These two were seen by Professor Hyvernat in 1911 to belong to B. M. Ms. Or. No. 7028. Combining the three gives the following result:

B. M. Ms. Or. No. 7028	= quires 1, 2, 3,
B. M. Ms. Or. No. 6780	= quire 4,
Freer Ms. No. 2	= quire 5,
B. M. Ms. Or. No. 6780	= quire 6,

each quire consisting of sixteen pages.²

The colophons, discussed below, assert that the volume was written at Esne. The British Museum authorities believe their portions to have come from Esne and Edfu.³ Against such evidence as to ultimate provenance the evidence of immediate

¹ *University of Michigan Studies, Humanistic Series*, Vol. X, Part I, pp. ix-xi.

² Cf. Budge, *Miscellaneous Coptic Texts in the Dialect of Upper Egypt*, 1915, p. li. With No. 7028 had been bound two irrelevant leaves at the end; and at the beginning is another leaf, which is not a colophon, but seems to refer somewhat remotely to the history of the volume or a similar one. It refers to events some fifteen years later than our manuscript date (A.D. 989 = A.M. 705 = A.H. 378), mentioning the rebuilding of a church of the Archangel Gabriel in Edfu (?) and of a monastery of St. Mercurius there.

³ Cf. Budge, *Miscellaneous Coptic Texts*, pp. xxiii ff., and Budge, *Coptic Apocrypha in the Dialect of Upper Egypt*, 1913, p. xvi, in addition to what has been said in Part I of the present volume. The complete list of these manuscripts, according to Hyvernat in the *Catholic Encyclopedia*, Vol. XVI, pp. 27 ff., is B. M. Ms. Or. Nos. 6780-6784, 6799-6804, 6806, 7021-7030.

Fayûmic provenance and the Fayûmic tendencies of the scribe must count for little, especially as Fayûmic scribes were employed all over Egypt.

Fragment No. 10, of larger format than any of the other fragments and written in an uncouth hand without analogies (Plate XII), might seem to have no relation to them; but its dialect is Middle-Egyptian, and it may therefore be Fayûmic, although its uniqueness should be emphasized.

ii. APPEARANCE AND MAKE-UP OF MS. NO. 2, AND ITS COMPLEMENTS FROM THE BRITISH MUSEUM

Manuscript No. 2 can be conveniently considered only in conjunction with its complements, B. M. Ms. Or. Nos. 6780 and 7028, with which, as has been said, it constituted a single volume.¹ This volume consisted of six quires of sixteen pages each, plus a single leaf on which the second colophon was written.²

The paging from pp. $\overline{\text{A}\Gamma}$ to $\overline{\text{M}\Sigma}$, both inclusive, runs ahead one number.

The leaves are of unequal size and average 25×30 cm.

The breaks seem to have occurred in ancient times, for all adjacent surfaces show wear. The leaf which is pp. $\overline{\text{Z}\Gamma}$ – $\overline{\text{Z}\Lambda}$ was detached and reversed, so that the inner side became more worn than the outer.

The presence of worm-holes, alluded to in Part i, is doubted by Professor Hyvernât on the ground that the holes do not penetrate the mass of leaves, but only single ones.

iii. VELLUM, WRITING, AND DATE

The eight parchment leaves of the Freer manuscript³ are of coarse, heavy sheepskin, cut so as to obtain the large pages necessary for the large, sprawling script of the period. It is yellow on one side, and the hair follicles are plainly visible. Both decay and water have done their destructive work. All but the first and last leaves remain intact at the fold, and a bit of binding thread remains. In other parts of the volume⁴ there are large holes in the skin which however do not interfere with the text, as they are older than the latter.

¹ B. M. Ms. Or. Nos. 6780 and 7028 are described by Budge, *Miscellaneous Coptic Texts*, pp. xlix ff.; p. 1191; Plates xix, xx. Plates xxi, xxii are the irrelevant leaves mentioned.

² Some calculation must have been necessary to ensure the exact completion of the text.

³ The editor has had only the photographs of the British Museum manuscripts to work from.

⁴ E.g. pp. $\overline{\text{I}\Sigma}$ – $\overline{\text{I}\Pi}$, $\overline{\text{I}\Theta}$ – $\overline{\text{K}}$, $\overline{\text{K}\Theta}$ – $\overline{\text{K}\Sigma}$, $\overline{\text{M}\Sigma}$ – $\overline{\text{M}\Pi}$, $\overline{\text{N}\Theta}$ – $\overline{\text{N}\Sigma}$, $\overline{\text{O}\Theta}$ – $\overline{\text{P}}$.

The writing is in two columns¹ of approximately 21–26 lines each, and 8–12 letters to the line.² There is no ruling; but perpendiculars, made with some kind of crayon or other dry point, irregularly appear.

Specimens of the writing are to be seen in the plates. It resembles most of the other hands of the Esne-Edfu collection,³ but it is not identical with any of them nor as refined as most of them.

The letters are about .7 cm. high and not carefully formed.

There is a tendency to elongate **ⲁ**, **Ⲫ**, **ⲧ**.

To economize space at the end of a line the usual ligature for **ⲟⲩ** (pp. **ⲓⲁ**, **ⲭⲁ**, **ⲟⲩ**; Plate X) and a form of **ⲩ** (pp. **ⲭⲓ**, **ⲟ**; Plate XI) embracing the preceding letter with its left arm, and a large **ⲧ** with a long bar placed well above the other letters (pp. **ⲭⲁ**, **ⲭⲃ**, **ⲭⲁ**, **ⲭⲥ**; Plates IX, X) are frequently employed.

To fill out space at the end of a line the arms of **Ⲅ** are extended (pp. **ⲭⲁ**, **ⲭⲓ**, **ⲭⲁ**; Plates IX, X) or the dash  (pp. **ⲭ**, **ⲭⲁ**, **ⲭⲁ**; Plates VIII, IX, X) or suspended points (pp. **ⲭ**, **ⲭⲁ**; Plates VIII, IX) employed.

• Paragraph divisions are often shown by enlarged letters set in the margin, even though for reasons of economy of space the paragraph may really begin in the middle of the same line and this enlarged letter may belong to some previous word. Throughout the manuscript large red-and-black marginal letters are employed for such first letters. **Ⲣ** occurs enlarged but not extended into the margin (p. **ⲟⲩ**). For this purpose **ⲁ**, **ⲙ**, **ⲛ** and **ⲧ** seem to be preferred.

The vocative and interjectional **ⲱ** is regularly enlarged and colored.

Zigzag ornaments are placed above the second homily and its title and above and below the title of the first homily (pp. **ⲁ**, **ⲭ**, **ⲭⲁ**; Plates VII, VIII, IX). A grapevine border appears at the left of the title of the first homily (p. **ⲁ**). A sort of *croix pattée* formed of three triangular dots stands before the title. Something like an interrogation point is placed above most of the page numerals.

That the scribe was a Fayûmite may be inferred from the tendency to substitute **ⲁ** for **Ⲣ** (p. **ⲓⲥ**, **ⲙⲉⲗⲟⲥ** for **ⲙⲉⲣⲟⲥ**; p. **ⲡ**, **ⲉⲥⲕⲁⲗⲓⲱⲧⲏⲥ** for **ⲓⲥⲕⲁⲣⲓⲱⲧⲏⲥ**).

The text and both colophons (pp. 321, 322) are in one hand.

¹ Excepting the title on p. **ⲁ**.

² The archetype must have had ten letters to the line and therefore two narrow columns to the page (cf. p. **ⲓⲱ**).

³ Cf. the plates in Budge, *Coptic Martyrdoms* and *Miscellaneous Coptic Texts*.

The cursive in which the second colophon is written intrudes itself in the text (p. $\bar{\alpha}$, l. 2; p. $\bar{\beta}$, col. ii, l. 18; p. $\bar{\epsilon}$, col. i, l. 22; p. $\bar{\epsilon}$, col. ii, l. 3; p. $\bar{\eta}$, col. i, l. 3; p. $\bar{\eta}$, col. ii, l. 25; cf. Plate VII); and is shown to be the same hand as the uncial. The cursive additions (p. $\bar{\theta}$, ll. 21, 23) are by the same hand as the uncial additions (p. $\bar{\Gamma}$, col. ii, ll. 8, 16), including such as are placed in the margin with the obelus S in margin and text (pp. $\bar{\theta}$, $\bar{\omicron}$; Plate XI).

The only possible signs of a second hand are the marginal corrections without the obelus (pp. $\bar{\xi}\bar{\epsilon}$, col. ii, l. 21; $\bar{\omicron}$, col. i, l. 17, col. ii, l. 22; cf. Plate XI) and the Copto-Arabic numerals in the margin (pp. $\bar{\iota}\bar{z}$, $\bar{\kappa}$, $\bar{\kappa}\bar{\beta}$, $\bar{\kappa}\bar{\Gamma}$, $\bar{\kappa}\bar{z}$).

The manuscript is fortunate in possessing two colophons: one in the corrupt Copto-Greek of such documents, giving the exact date according to three eras, and the other in Coptic, which supplies some interesting information.¹ These are given on p. 321.

According to this colophon the correct date of the manuscript is Saturday, February 28th, A.D. 974, which is Saturday, Gumâdâ l'âhîra 2d, A.H. 363, or Paremhot 4th, in the 2d year of the 45th Indiction, or the year 690 of the Era of Martyrs.

IV. PUNCTUATION AND SPELLING

The superlinear dash is seldom omitted (p. $\bar{\xi}\bar{\beta}$). It is regularly placed far to the right of its proper place. From being used with the vocative and interjectional $\bar{\omega}$ it has been used in $\bar{\iota}\bar{\omega}\bar{\alpha}\bar{\kappa}\bar{\iota}\bar{\mu}$ (p. $\bar{\xi}\bar{\alpha}$) and over the ω in $\pi\epsilon\varsigma\bar{\omega}\eta\rho\epsilon$ (p. $\bar{\xi}\bar{\alpha}$). Occasionally it is used for " over the $\bar{\iota}$ (p. $\bar{\iota}\bar{\alpha}$).

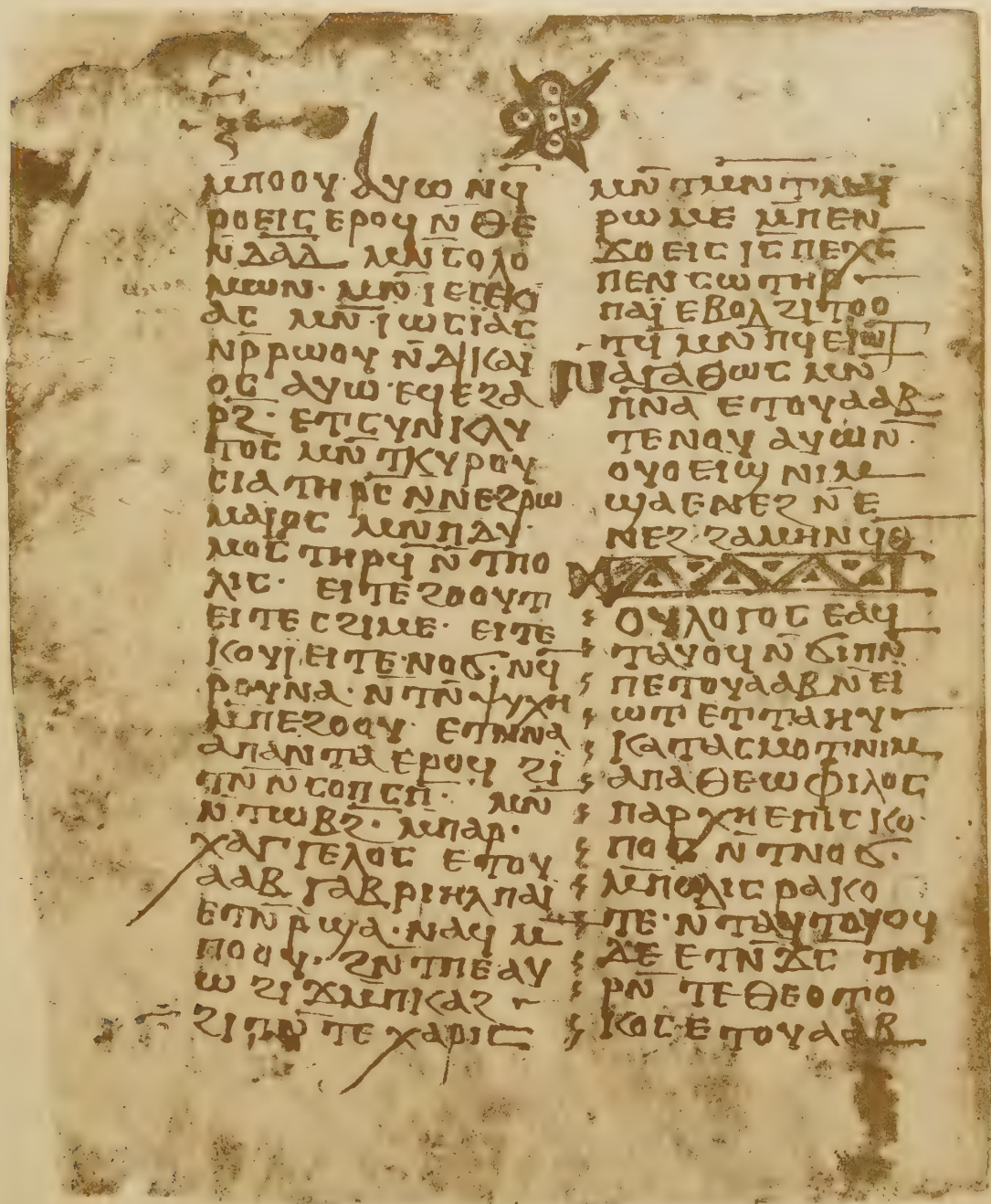
The dotted and undotted $\bar{\iota}$ are completely confused, with a preference for the former (pp. $\bar{\xi}\bar{\alpha}$ bis, $\bar{\xi}\bar{\beta}$ bis). The dots are twice placed over $\bar{\eta}$ (pp. $\bar{\alpha}$, $\bar{\eta}\bar{\alpha}$).

The single dot seems to be used to prevent a false division (p. $\bar{\xi}$, $\tau\epsilon\cdot\bar{\eta}\tau\alpha\tau\alpha\gamma\omicron\varsigma$), or to set off a proper name (p. $\bar{\xi}\bar{\alpha}$, $\mu\alpha\rho\iota\alpha$), or as a sign of pause (p. $\bar{\xi}\bar{\alpha}$, $\pi\rho\omega\mu\epsilon\cdot\bar{\zeta}\bar{\eta}$ $\omicron\gamma\epsilon\rho\eta\eta\eta$); but its excessive use, even within a word (p. $\bar{\omicron}\bar{\zeta}$, $\eta\epsilon\eta\cdot\epsilon\iota\omicron\omicron\tau\epsilon$, p. $\bar{\xi}\bar{\Gamma}$, $\pi\bar{\eta}\bar{\eta}\bar{\eta}\cdot\bar{\alpha}$), shows that the scribe had no clear idea of its function.

A heart-shaped sign upon its side indicates great divisions (p. $\bar{\alpha}\bar{\Gamma}$); but it is also carelessly used (pp. $\bar{\kappa}\bar{z}$, $\bar{\kappa}\bar{\eta}$).

The marginal signs X or (less frequently) Y , whose influ-

¹ Professor Hyvernat kindly assisted me with the paleography of these in the summer of 1911.



COPTIC HOMILY ON THE VIRGIN

ence is often extended down the columns by the sign Z opposite each line, indicates emphasis or special appeal (p. $\overline{\text{Z}\Gamma}$), or short exclamatory sentences (p. $\overline{\text{Z}\Gamma}$), or invocations (p. $\overline{\text{Z}\epsilon}$), or transitions (pp. $\overline{\text{Z}\varsigma}$, $\overline{\text{Z}\theta}$, $\overline{\text{O}}$), or repetitions (p. $\overline{\text{O}\alpha}$), or the enumeration of important items (pp. $\overline{\text{O}\alpha}$ – $\overline{\text{O}\epsilon}$), or (and most frequently) a quotation. It is not used on p. $\overline{\text{Z}\text{Z}}$, i, 10 ff., where expected.

Omissions within the text are occasionally indicated by the obelus before the correction in the margin and at the place of omission; but it is not always used.

The dash — , usually employed to fill out a line, occurs at the end of a quotation on p. $\overline{\text{Z}\alpha}$, end of col. ii, probably by mere chance. It enables (p. $\overline{\text{O}\alpha}$) the scribe to bring his initials in the margin at the beginning of a phrase.

In the matter of spelling: $\overline{\text{T}\text{I}}$ is very often used for $\overline{\text{T}}$; $\overline{\text{PE}\overline{\text{P}\overline{\text{N}\overline{\text{A}}}}}$ is written $\overline{\text{P}\overline{\text{N}\overline{\text{A}}}}$ everywhere but p. $\overline{\text{P}\overline{\text{I}\overline{\text{O}}}}$, ii, 17. The other peculiarities are best treated as phonetic and grammatical phenomena.

The syllable junction, as indicated by the word division at the end of the line, is loose.¹ Thus one finds $\overline{\alpha\text{—}\overline{\omega\alpha\text{ZOM}}}$ for $\overline{\alpha\omega\text{—}\overline{\alpha\text{ZOM}}}$ (p. $\overline{\text{Z}\overline{\text{I}\overline{\text{O}}}}$), $\overline{\text{NE}\text{—}\overline{\text{TEPE}}}$ for $\overline{\text{NET}\text{—}\overline{\text{EP}\epsilon}}$ (p. $\overline{\text{O}\alpha}$), $\overline{\epsilon\text{—}\overline{\text{T}\overline{\text{M}\overline{\text{MAY}}}}}$ for $\overline{\epsilon\text{T}\text{—}\overline{\text{M}\overline{\text{MAY}}}}$ (p. $\overline{\text{I}\overline{\alpha}}$). This being the case, it is evident that $\overline{\epsilon\text{—}\overline{\text{TOYAAAB}}}$ (pp. $\overline{\text{Z}\alpha}$ tris, $\overline{\text{Z}\Gamma}$, $\overline{\text{Z}\epsilon}$, $\overline{\text{Z}\varsigma}$ bis) represents a pronunciation $e + t\hat{u}a + ab$ or $e + twa + ab$, and not the conventional $et + wa + ab$. That the first of these, $e + t\hat{u}a + ab$, is the true form is indicated by $\overline{\alpha\text{Y}\text{—}\overline{\omega}}$ (p. $\overline{\text{Z}\overline{\epsilon}}$), $\overline{\text{ME}\overline{\epsilon\text{Y}\text{—}\epsilon}}$, $\overline{\text{TA}\overline{\text{I}\text{—}\text{O}}}$ (p. $\overline{\text{Z}\overline{\epsilon}}$); for if the Y and I were consonantal they would go with the following vowel. The combinations which are commonly pronounced as diphthongs are therefore probably, like the Italian, not true diphthongs, but a succession of syllabic vowels.

Haplological syllable ellipsis is fairly common, as in $\overline{\text{PE}\overline{\text{T}\overline{\text{N}\overline{\alpha\text{—}[\text{N}\overline{\alpha}]2\text{M}\overline{\text{N}\overline{\text{T}}}}}}}$ (p. $\overline{\text{O}\overline{\text{B}}}$), and may occasion the omission of the copula $\overline{\text{PE}}$, as in $\overline{\text{ΓABP}\overline{\text{I}\overline{\text{N}\overline{\alpha}}}} \text{ ON } [\overline{\text{PE}}] \overline{\text{PE}\overline{\text{Π}\overline{\text{ICTO}\overline{\text{LO}\overline{\text{Φ}\overline{\text{O}\overline{\text{R}\overline{\text{O}}}}}}}}}$ (p. $\overline{\text{I}\overline{\Gamma}}$).

Assimilation and absorption are seen in $\overline{\alpha\omega\text{TO}\overline{\alpha}}$ for $\overline{\alpha\varsigma\omega\text{TO}\overline{\alpha}}$ (p. $\overline{\text{Z}\overline{\text{B}}}$, but corrected by the scribe), and $\overline{\epsilon\overline{\text{X}\overline{\text{N}}\text{—}\text{XO}}}$ for $\overline{\epsilon\overline{\text{X}\overline{\text{N}}\text{—}\text{T}\overline{\text{XO}}}}$, p. $\overline{\text{Π}\overline{\alpha}}$.

¹ The difference between tight and loose syllable junction (Sweet's "close and open stress," Sievers' "stark- und schwachgeschnittener Akzent," Jespersen's "fester und loser Anschluss") is illustrated by English *isolate* as contrasted with French *isolé*. In the former the syllabic boundary lies within the *s* and uncertainty in division results, so that one hears both *i + solate* and *is + olate*. In the latter the boundary lies between *i* and *s*, and every one writes and speaks confidently *i + solé*. The former is found in Germanic languages, the latter in Romance and Slavic, Arabic, Turkish, and quite generally. Cf. Jespersen, *Lehrbuch der Phonetik*, 1913, pp. 204 ff.

The latter makes it likely that **X** was still pronounced as a true palatal, as is Arabic **Ṭ** in Upper Egypt to the present day, and not as English *j*.

The usual assimilation of **Ṇ**-, **ṖṆ**-, and similar words to a following labial is often not observed (p. **IB**, **ΝΠΕCHT**; p. **ΞΞ**, **ΕḐṆΠΩINE**; p. **ḐΕ**, **ṆΠΑ-ΘOC**; p. **Ξ-Θ**, **ṖṆ ΠHĪ**, but also **ṖṆ ΠHĪ**).

Excrescent **N** before **T** occurs in **NIM ΠΕΤΝΑΖMṆT** for **NIM ΠΕΤΝΑΝΑΖMṆT** (p. **ḐB**) **ΨOMNTE** (pp. **NB**, **NΣ**) is a conflation of the masculine and feminine, under the influence of the dental **T**.

Shortening of long sounds is not common. It occurs *e.g.* in the Coptic word **ṆCOC** for **ṆCΩC** (p. **Ξ-Θ**). Reduction of **ṆṆ**- to **Ṇ**- and of **ṆMA**- to **MA**- occurs (p. **ΠΓ**, **ṆΖOT** for **ṆṆΖOT**; p. **ΞB**, **TKAAAZE TE MAPIA** for **TKAAAZE TE ṆMAPIA**); but whether this is shortening of a single syllabic **Ṇ**, **M** or haplological syllable ellipsis cannot be ascertained. Even **ṆNONṆZ** occurs for **ṆNENONṆZ** (p. **B**). **TA**- for **TAA**- on p. **IB** may be shortening or haplological ellipsis.

Examples of lengthening are the following: **OYΩḐΠC** for **OYOḐΠC** (p. **ΠA** bis), **ΘΕΩΦILOC** for **ΘEOΦILOC** (p. **Ξ**); and perhaps **OTṬI** for **OTṬ** (p. **Θ**), **EQQO** for **EQḐ** (p. **ḐA**), if not mere scribal inadvertencies or abuses, as are evidently **ΕΠΠA-ΦOC** and **OYΠΠΕΤΝΑΝΟΥC** (p. **ḐΓ**). Either vowel doubling or lengthening is shown in **OYṆTAAQ** for **OYṆTAQ** (p. **IṖ**); **OYHHZ** for **OYHZ** (p. **ΞA** et passim); **OYRHṆTE** for **OYEPṆTE** (p. **Π** et passim); **ZIOOME** for **ZIOME** (p. **ḐA**); **ḐḐ** for **Ḑ** (p. **ΞB**); **TΩḐE** for **TḐE** (p. **Π**); **OYΩWZ** for **OYWZ** (p. **Θ**); **EBBIHN** for **EBIHN** (pp. **ΞH**, **Ḑ**).

The following are examples of confusion between voiced and voiceless stops: ¹ **TAΓAIKOC** for **τακτικός** (p. **IA**, and so in many Greek words); **KPAMMATION** for **γραμματεῖον** (p. **KA**); **KPAMMATIION** for the same (p. **KA**); **CYΓAHTOC** for **σύγκλητος** (p. **MH**, cf. **CYNGENHC** for **συγγενής**, p. **MV**); ² **ANAKḐH** for **ἀνάγκη** (p. **ΞΞ**); **EΠEIAH** for **ἐπειτα** (p. **KA**); **EKOṬHCΠOTHC** for **οικοδεσπότης** (p. **Θ**). This is far less common in Coptic words: **AE** for the copula **TE** (p. **ḐΣ**); **ΠOKE** for **ΠOḐE** (pp. **ΞA**, **Π**, **ΠA**, corrected by the scribe in the first instance); **KḐḐT**

¹ Common in both Coptic and the Greek papyri; for the phonetics of both languages must have been the same, as is the case in Alsace and other border countries. There seems to have been no *k*, *t*, or *p*, aspirated as in English. **K**, **T**, and **Π** were probably unaspirated (*mediae*). **A** was similar to **T**, **B** to **OY**, **Ḑ** to **K**.

² The usual spelling in later Greek.

for $\delta\omega\bar{\omega}\tau$ (p. $\bar{o}\bar{\alpha}$, corrected by the scribe); $\kappa\omega\pi\epsilon$ for $\delta\omega\pi\epsilon$ (p. $\bar{o}\bar{\eta}$); $\delta\omega\omega\chi$ for $\delta\omega\omega\delta$ (p. $\bar{\kappa}\zeta$).

The use of $\omega\upsilon$ and β is such as to suggest that they had but one value, and that this was not a bilabial fricative but a very open u or even a close o . The following are examples.

β for $[o]\upsilon$, $\omega\upsilon\epsilon$:

p. $\bar{o}\zeta$	$\epsilon\beta\epsilon-$	for $\epsilon\upsilon\epsilon-$
p. $\bar{\kappa}\zeta$ $\bar{\pi}\epsilon$	$\tau\alpha\beta\epsilon$	for $\tau\alpha\upsilon\epsilon$
p. $\bar{\beta}$	$\sigma\omega\tau\bar{\eta}$	for $\sigma\omega\upsilon\tau\bar{\eta}$
p. $\bar{\beta}$	$\sigma\omega\zeta\epsilon\eta$	for $\sigma\omega\upsilon\zeta\bar{\eta}$
p. $\bar{\kappa}\zeta$	$\omega\gamma\delta\bar{\beta}\delta$	for $\omega\gamma\omega\delta\omega\upsilon\epsilon\delta$

$\omega\upsilon\beta$ for $\omega\upsilon$ and β :

p. $\bar{\beta}$	$\sigma\epsilon\upsilon\zeta\bar{\beta}\lambda\epsilon$	for $\sigma\epsilon\upsilon\zeta\omega\upsilon\lambda\epsilon$ (but note $\bar{\omega}$)
p. $\bar{o}\zeta$	$\pi\omega\gamma\beta\eta\mu\alpha$	for $\pi\beta\eta\mu\alpha$

$[o]\upsilon$ for $\mu\beta$:

p. $\bar{\iota}\alpha$	$\alpha\gamma\alpha\kappa\omega\upsilon\mu$	for $\epsilon\mu\beta\alpha\kappa\acute{o}\mu$ ($\mu\beta = b$ as in
------------------------	---	---

$\omega\upsilon$ omitted before ω : modern Greek)

p. $\bar{\pi}\eta$	$\omega\bar{\eta}\omega$	for $\omega\upsilon\omega\bar{\eta}\omega$
p. $\bar{o}\zeta$	$\omega\bar{\omega}\tau$	for $\omega\upsilon\omega\bar{\omega}\tau$

$\omega\upsilon$ for $\omega\gamma\omega$:

p. $\bar{\kappa}\zeta$	$\omega\gamma\delta\bar{\beta}\delta$	for $\omega\gamma\omega\delta\omega\upsilon\epsilon\delta$
------------------------	---------------------------------------	--

$\omega\upsilon$ wrongly placed before ω :

p. $\bar{\pi}$	$\omega\gamma\omega\bar{\beta}\omega$	for $\omega\bar{\beta}\omega$
p. $\bar{o}\alpha$	$\omega\gamma\omega\bar{\eta}\zeta$	for $\omega\bar{\eta}\zeta$
p. $\bar{o}\theta$	$\omega\gamma\omega\omega$	for $\omega\omega$

The superlinear dash is widely used in place of the vowel ϵ : $\bar{\pi}\bar{\kappa}-$, $\bar{\pi}\bar{\eta}-$, $\bar{\pi}\bar{\sigma}-$, $\bar{\pi}\bar{\eta}-$, $\bar{\rho}\bar{\eta}-$, $\bar{\tau}\bar{\rho}\bar{\eta}-$, $\bar{\tau}\bar{\rho}\bar{\eta}-$, $\bar{\eta}\bar{\tau}-$ (relative), $\bar{\eta}\bar{\chi}$, $\bar{\eta}\bar{\sigma}\bar{\eta}\bar{\eta}\bar{\gamma}$, $\bar{\eta}\bar{\sigma}\bar{\tau}\bar{\omega}\bar{\rho}\bar{\iota}\bar{o}\bar{\varsigma}$, $\bar{\zeta}\bar{\beta}\bar{\rho}\bar{\alpha}\bar{\iota}\bar{o}\bar{\varsigma}$, $\bar{\tau}\bar{\kappa}\bar{\kappa}\bar{\lambda}\bar{\eta}\bar{\sigma}\bar{\iota}\bar{\alpha}$, $\bar{\theta}\bar{\rho}\bar{\mu}\bar{\iota}\bar{\nu}\bar{\iota}\bar{\alpha}$, $\bar{\mu}\bar{\eta}$ for $\bar{\mu}\bar{\epsilon}\bar{\eta}$ ($\mu\acute{\epsilon}\nu$), p. $\bar{\eta}\bar{\tau}$. Rarely ϵ is placed where it does not belong: $\bar{\eta}\bar{\epsilon}\bar{\kappa}-$ for $\bar{\eta}\bar{\tau}-$ (p. $\bar{o}\bar{\beta}$), $\bar{\alpha}\bar{\eta}\bar{\sigma}\bar{\omega}\bar{\beta}\bar{\zeta}\bar{\epsilon}\bar{\eta}$ for $\bar{\alpha}\bar{\eta}\bar{\sigma}\bar{\omega}\bar{\zeta}\bar{\eta}$ (p. $\bar{\beta}$). It is very often omitted initially in the participial clause ($\bar{\eta}\bar{\tau}\bar{\alpha}\bar{\eta}-$, pp. $\bar{\zeta}\bar{\alpha}$ $\bar{\zeta}\bar{\beta}$). Note also $\bar{\eta}\bar{\delta}\bar{\iota}\bar{\chi}$ for $\bar{\epsilon}\bar{\eta}\bar{\delta}\bar{\iota}\bar{\chi}$ (p. $\bar{\zeta}\bar{\epsilon}$), $\bar{\rho}\bar{\kappa}\bar{\alpha}\bar{\tau}\bar{\eta}\bar{\varsigma}$ and $\bar{\mu}\bar{\eta}\bar{\mu}\bar{\alpha}\bar{\nu}\bar{o}\bar{\gamma}\bar{\eta}\bar{\lambda}$ (pp. $\bar{o}\bar{\alpha}$, $\bar{\pi}$, $\bar{\pi}\bar{\alpha}$, $\bar{\pi}\bar{\beta}$, $\bar{\zeta}\bar{\alpha}$).

ϵ is sometimes entirely omitted (p. $\bar{\zeta}\bar{\tau}$, $\bar{\rho}-$ for $\bar{\epsilon}\bar{\rho}\bar{\epsilon}-$ and $\bar{\alpha}\bar{\rho}-$ for $\bar{\alpha}\bar{\rho}\bar{\epsilon}-$). In $\bar{\sigma}\bar{\omega}\bar{\tau}\bar{\epsilon}$ for $\bar{\sigma}\bar{\omega}\bar{\tau}$ it is added.

The following are examples of ω for $\omega\upsilon$, ω for $\omega\upsilon$, and $\omega\upsilon$ for ω : $\bar{\kappa}\bar{o}\bar{\eta}\bar{\eta}$ for $\bar{\kappa}\bar{o}\bar{\gamma}\bar{\eta}\bar{\eta}$ (p. $\bar{\pi}\bar{\eta}$), $\bar{\nu}\bar{o}\bar{\zeta}\bar{\eta}$ for $\bar{\nu}\bar{o}\bar{\gamma}\bar{\zeta}\bar{\eta}$ (pp. $\bar{\eta}\bar{\zeta}$, $\bar{\eta}\bar{\eta}$), $\bar{\epsilon}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{o}\bar{\omega}$ for $\bar{\epsilon}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{o}\bar{\gamma}\bar{o}\bar{\gamma}$ (p. $\bar{o}\bar{\alpha}$). $\bar{\omega}$ for $\omega\upsilon$ (interroga-

tive, pp. $\bar{\text{N}}\bar{\Theta}$, $\bar{\text{Z}}\bar{\Lambda}$), $\text{TAN}\bar{\text{Z}}\bar{\omega}\bar{\text{T}}\bar{\text{K}}$ for $\text{TAN}\bar{\text{Z}}\bar{\omega}\bar{\text{Y}}\bar{\text{T}}\bar{\text{K}}$ (p. $\bar{\text{O}}\bar{\text{H}}$). $\text{AYOY}\bar{\Lambda}\bar{\text{M}}$ for $\text{AY}\bar{\omega}\bar{\Lambda}\bar{\text{M}}$ (p. $\bar{\Pi}\bar{\Lambda}$), $\text{MECOY}\bar{\text{P}}\bar{\text{E}}$ for $\text{MECO}\bar{\omega}\bar{\text{P}}\bar{\text{E}}$ (p. $\bar{\text{Z}}\bar{\Lambda}$).

Examples of $\bar{\text{O}}$ for $\bar{\Lambda}$ and $\bar{\Lambda}$ for $\bar{\text{O}}$: $\text{MO}\bar{\text{Z}}\bar{\text{C}}$ for $\text{MA}\bar{\text{Z}}\bar{\text{C}}$ (pp. $\bar{\text{N}}\bar{\text{B}}$, $\bar{\text{N}}\bar{\text{E}}$), $\bar{\Lambda}\bar{\text{N}}$ for $\bar{\text{O}}\bar{\text{N}}$ (several times).

There are the usual confusions between the vowels and diphthongs $\bar{\Lambda}$, $\bar{\Lambda}\bar{\text{I}}$, $\bar{\text{E}}$, $\bar{\text{E}}\bar{\text{I}}$, $\bar{\text{H}}$, $\bar{\text{I}}$, $\bar{\text{O}}\bar{\text{I}}$, $\bar{\text{Y}}$.

Examples of $\bar{\text{E}}$ and $\bar{\Lambda}\bar{\text{I}}$: EPENOC for EPAINOC (p. $\bar{\text{Z}}\bar{\text{E}}$), GENAIA for GENEA (p. $\bar{\text{Z}}\bar{\Lambda}$), TAAAI for TAE (p. $\bar{\Pi}$).

Examples of $\bar{\text{E}}$ and $\bar{\text{H}}$: $\bar{\text{Z}}\bar{\text{E}}\bar{\text{N}}$ for $\bar{\text{Z}}\bar{\text{H}}\bar{\text{N}}$ (pp. $\bar{\Lambda}$, $\bar{\text{O}}\bar{\text{E}}$), $\text{CKEY}\bar{\text{E}}$ for $\text{CKEY}\bar{\text{H}}$ or $\text{CKHY}\bar{\text{E}}$ (p. $\bar{\text{O}}$), KAAAZH for $\text{KAAAZ}\bar{\text{E}}$ (p. $\bar{\text{Z}}\bar{\text{B}}$).

Examples of $\bar{\text{E}}\bar{\text{I}}$ and $\bar{\text{I}}$: TEI- for $\bar{\text{T}}\bar{\text{I}}\bar{\text{-}}$ (p. $\bar{\text{Z}}\bar{\text{B}}$), $\bar{\Theta}\bar{\text{P}}\bar{\text{M}}\bar{\text{I}}\bar{\text{N}}\bar{\text{I}}\bar{\Lambda}$ for $\bar{\Theta}\bar{\text{E}}\bar{\text{P}}\bar{\text{M}}\bar{\text{H}}\bar{\text{N}}\bar{\text{E}}\bar{\text{I}}\bar{\Lambda}$ (p. $\bar{\Lambda}$).

Example of $\bar{\text{E}}\bar{\text{I}}$ and $\bar{\text{H}}$: PROCKYNNH for PROCKYNEI (p. $\bar{\Lambda}$).

Examples of $\bar{\text{H}}$ and $\bar{\text{I}}$: ARXHEΠICKOC for ARXIEΠICKOC (p. $\bar{\text{Z}}$), KAIPOY for KAHPLOY (p. $\bar{\text{Z}}\bar{\Lambda}$).

The interchange of $\bar{\text{H}}$ and $\bar{\text{Y}}$ is constantly occurring.

Example of $\bar{\text{H}}$ and $\bar{\text{O}}\bar{\text{I}}$: KATOIGORIA for KATHGORIA (p. $\bar{\text{I}}\bar{\text{E}}$).

There is a single instance of $\bar{\Lambda}$ for $\bar{\Lambda}\bar{\text{I}}$ and of $\bar{\text{I}}$ for $\bar{\text{E}}$: APOFANE for APOFAINEI (from the aorist? p. $\bar{\text{O}}\bar{\text{B}}$), $\bar{\delta}\bar{\text{I}}$ for $\bar{\delta}\bar{\text{E}}$ (p. $\bar{\Gamma}$).

The combination $\bar{\text{T}}\bar{\text{Z}}$ is usually rendered by $\bar{\text{T}}\bar{\Theta}$: $\bar{\text{T}}\bar{\Theta}\bar{\Lambda}\bar{\text{G}}\bar{\text{I}}\bar{\Lambda}$ (p. $\bar{\text{Z}}\bar{\Lambda}$), $\text{PET-}\bar{\Theta}\bar{\text{O}}\bar{\text{O}}\bar{\text{Y}}$ (p. $\bar{\text{Z}}\bar{\text{B}}$).

The aspirate $\bar{\text{Z}}$ is lost in $\text{COYOR}\bar{\text{T}}$ for $\text{CZOYOR}\bar{\text{T}}$ (p. $\bar{\text{H}}$), and superfluous in $\bar{\text{Z}}\bar{\Lambda}\bar{\text{R}}\bar{\text{H}}\bar{\text{Y}}$ for $\bar{\Lambda}\bar{\text{R}}\bar{\text{H}}\bar{\text{Y}}$ (p. $\bar{\Pi}\bar{\text{Z}}$).

V. PECULIARITIES OF INFLECTION, CONSTRUCTION, AND VOCABULARY

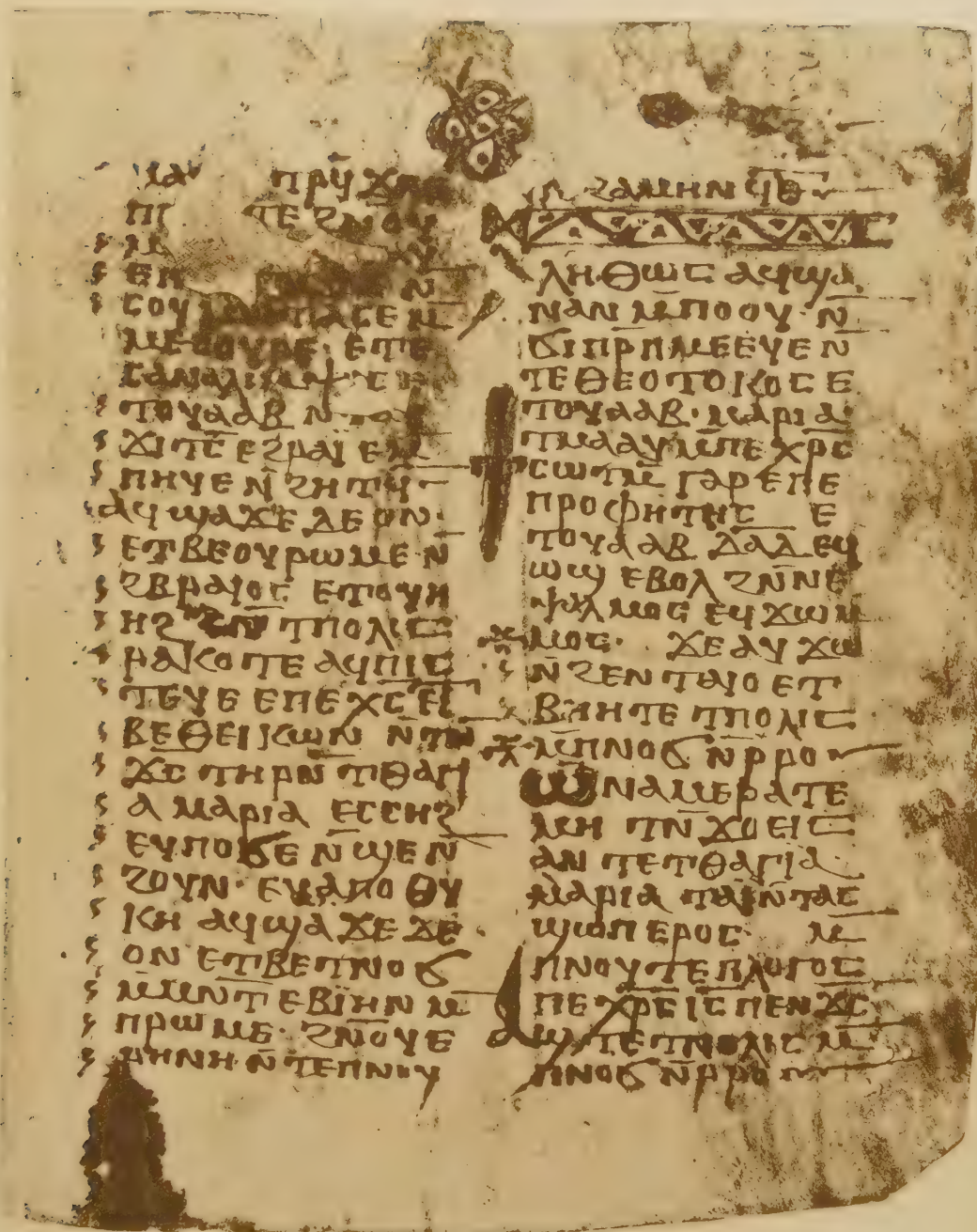
On p. $\bar{\text{Z}}\bar{\Gamma}$ three times and on p. $\bar{\text{O}}\bar{\text{E}}$ once $\bar{\text{T}}\bar{\text{P}}\bar{\text{-}}$ occurs for either $\bar{\text{T}}\bar{\text{E}}\bar{\text{-}}$ of the first present or $\bar{\text{E}}\bar{\text{P}}\bar{\text{E}}\bar{\text{-}}$ of the second present, second person feminine singular; and its persistent use excludes the explanation of error.

The forms $\bar{\text{P}}\bar{\text{-}}$ for $\bar{\text{E}}\bar{\text{P}}\bar{\text{E}}\bar{\text{-}}$, $\bar{\text{E}}\bar{\text{T}}\bar{\text{P}}\bar{\text{-}}$ for $\bar{\text{E}}\bar{\text{T}}\bar{\text{E}}\bar{\text{P}}\bar{\text{E}}\bar{\text{-}}$, $\bar{\Lambda}\bar{\text{P}}\bar{\text{-}}$ for $\bar{\Lambda}\bar{\text{P}}\bar{\text{E}}\bar{\text{-}}$ occur all on p. $\bar{\text{Z}}\bar{\Gamma}$ with the peculiarity alluded to in the preceding paragraph; and they occur nowhere else in the manuscript.

The form TAXPOEIT for TAXPHY (cf. Boheiric TAXPHOYT) is found on p. $\bar{\text{Q}}\bar{\text{S}}$.

The Greek noun $\text{BOH-}\bar{\Theta}\bar{\text{E}}\bar{\text{I}}\bar{\Lambda}$ is used as a verb on p. $\bar{\Pi}\bar{\Theta}$: $\bar{\omega}\bar{\text{P}}\bar{\Lambda}\bar{\text{E}}\bar{\omega}\bar{\text{T}}\bar{\text{B}}\bar{\text{O}}\bar{\text{H}}\bar{\Theta}\bar{\text{I}}\bar{\Lambda}\bar{\text{E}}\bar{\text{T}}\bar{\Lambda}\bar{\text{M}}\bar{\text{N}}\bar{\text{T}}\bar{\Lambda}\bar{\text{T}}\bar{\text{N}}\bar{\Lambda}\bar{\text{Z}}\bar{\text{T}}\bar{\text{E}}$, "O my father, help thou my unbelief."¹

¹ Cf. Crum, *Catalogue of the Coptic Manuscripts in the Rylands Library at Manchester*, 1909, p. 161.



COPTIC HOMILY ON THE VIRGIN

ΕΠΙΣΚΟΠΙΟΝ (p. ̄Θ̄) is treated as feminine.

Ν̄ΤΟΚ ΖΩΤ̄Β (p. ̄Π̄) and Ν̄ΤΟΚ ΕΙ (p. ̄Ο̄Α) are used for Ν̄ΤΑΚΖΩΤ̄Β and Ν̄ΤΑΚΕΙ respectively.

The second future tense is used for the third future in ΕΤΕΤ̄ΝΑΠΑΡΧΟΥ, "Ye shall cast them forth" (p. ̄Ο̄Α).

The circumstantial negative perfect Ε̄Π̄ΠΑΤΕ- (generally ἦΠΑΤΕ-) at times means "lest": ΜΑΡ̄Ν̄ΦΟΡΕΙ ἦΠΡΑΝ Ν̄ΤΜ̄ΝΤΠΑΡ-Θ-ΕΝΟΣ Ν̄Ψ̄ΕΕΡΕ ΨΗΜ ΕΤΟΥΛΑΒ ἦΠΑΡ-Θ-ΕΝΟΣ ἦΠΑΤΕ ΠΕΝΖΕΙΒ̄Σ ΧΕΝΑ (p. ̄Ξ̄Σ).

In relative clauses the preposition and its object when temporal adverbial are occasionally omitted: ΠΕΖΟΥ Ε̄Τ̄Γ̄ΝΑΨΙΝΕ Ἰ̄ΣΩΚ [Ν̄ΖΗΤ̄Γ] (p. ̄Π̄Σ).

ΔΙΤΙΝΑΡΙΟΝ is evidently to be read ΔΙΝΤΙΝΑΡΙΟΝ = κεντηνάριον¹ or κεντηνάριος = *centenarius*, cf. Crum, *Catalogue of the Coptic manuscripts in the British Museum*, pp. 259, 431, 462, 463, 477, 500; Crum, *Catalogue of the Coptic Manuscripts in the Collection of the John Rylands Library, Manchester*, pp. 106, 219; Van Herwerden, *Lexicon Graecum Suppletorium et Dialecticum*.

The following words or expressions are new or strange in form or meaning:

ΕΠΙΔΗ² or ΕΠΕΙΔΗ for ἔπειτα, "now," "then": (p. ̄Φ̄Ε) ΕΠΙΔΗ Ν̄ΙΟΥΨ ἦΝ ΠΕ ΕΤΑΨΕ ΠΨΑΧΕ ΕΠΕΖΟΥΟ, "Now I wished to prolong the discourse yet more." (p. ̄Κ̄Α) ΑΛΛΑ ΕΠΕΙΔΗ Τ̄Μ̄ΝΤΡ̄Μ̄ΜΑΟ, "But then, wealth . . ."

ΚΩ [ΕΖΡΑΪ?] = προτιθέναι, ΕΤΚΗ ΕΖΡΑΪ = προκείμενον: (p. ̄Ξ̄Β) ΜΑΡ̄Ν̄ΚΩ Ν̄ΖΕΝΣΜΟΤ Ν̄ΤΙ ΠΑΡ-Θ-ΕΝΟΣ, "Let us consider certain aspects of this Virgin"; (p. ̄Ο̄Σ) ΛΟΙΠΟΝ ΜΑΡ̄Ν̄ΚΤΟΝ ΕΧ̄Ν ΠΕΠΡΟΚΥΜΕΝΟΝ ΕΤΚΗ ΝΑΝ ΤΕΝΟΥ, "But let us return to the subject which now lies before us for consideration."

ΜΕΛΟΣ for ΜΕΡΟΣ? (p. ̄ῙΣ).

ΜΟΝΗ, stage of a journey (p. ̄ῙΑ).

ἦΠΑἰ for ἦΠΕ, "No" (pp. ̄Μ̄Ζ, ̄Ν̄Σ).

Ν̄ΖΟCΟΝ for ἐν ὄσῳ? (p. ̄Ξ̄Η).

ΨΩΩΝΕ, perhaps an error for ΠΩΩΝΕ (p. ̄Ε̄).

ΠΑΡΑΜΙ-ΘΙΑ, without doubt παραμυθία, "solace," occurs three times where it must be translated "interest." ΛΥΩ ἦΠ̄ΨΙΝΕ Ν̄CΑ ΤΙ ΑΛΛΥ ἦΠ̄Ρ̄Μ̄ΜΑΟ ΟΥΔΕ ΚΑΙΦΑΛΙΟΝ ΟΥΔΕ ΠΑ-

¹ I am indebted for this emendation to Mr. W. E. Crum, who has written me also that "this is a well known Byzantine weight (generally of coin), a 'hundredweight' in short."

² Cf. Crum, *Coptic Manuscripts in the Rylands Library at Manchester*, p. 126:

ΕΠΙΤΑ = بعلما

ΠΑΜΙ-ΘΙΑ (p. $\bar{\kappa}$), "and he sought not to give the rich man anything either in the way of principal or interest." Α ΠΡΎΜΑΟ ΝΑΥ ΧΕ ἸΠΠΕ ΠΖΗΚΕ ΤΙ ΛΑΛΥ ΝΑΦ ΟΥΔΕ ΚΑΪΦΑΛΙΟΝ ΟΥΔΕ ΠΑΡΑΜΙ-ΘΙΑ (p. $\bar{\kappa}\bar{\beta}$), "The rich man saw that the poor man would not give him anything either in the way of principal or interest." ΟΥ ΜΟΝΟΝ ΧΕ ἸΠΠΕΚΤ (emend.) ΠΠΑΡΑΜΙ-ΘΙΑ ΝΑΙ ΖΑΡΟΟΥ ΑΛΛΑ ΕΙCΖΗΗΤΕ ΕΚΟΥΦΩ ΕΦΙ ἸΠΑΛΛΟ-ΤΡΙΟΝ (p. $\bar{\kappa}\bar{\Gamma}$), "Not only wouldst thou not give me the interest on them (*i.e.*, the denarii), but thou wouldst actually take what is the property of another (*i.e.*, the principal)." ¹

ΠΩΕ for ΠΑΩΕ, "middle."

CΩἸNT for CΩNT, "creation" (p. $\bar{\Theta}$).

ΤΙ ὩΜΝΟΥΦΕ, "to bear good tidings" (p. $\bar{\Theta}$).

ΤΩΝ for ΕΤΩΝ, "whence" or "whither" (p. $\bar{\mu}\bar{\eta}$).

ΧΟΙΑΚῪ for ΧΟΙΑΖῪ (p. $\bar{\lambda}$) is left uncorrected on the first page of the manuscript, in the title.

ΩΜΟΝ perhaps = ΖΜΟΝ (p. $\bar{\omicron}\bar{\beta}$).

ΩΟΙ for ΩΙΑΙ, "tall," or ΩΟΙΩ, "breathing fire" (p. $\bar{\eta}\bar{\epsilon}$).

ΖΑΖΤΗΝ for ΖΑΖΤἸΝ (pp. $\bar{\lambda}\bar{\epsilon}$, $\bar{\lambda}\bar{\eta}$).

ΖΙΒΕ for ΖΙΑΙΒΕ (p. $\bar{\iota}\bar{\beta}$).

ΖΙΑΑ for ΠΖΑΑ, "deceive" (p. $\bar{\kappa}\bar{\zeta}$), under the influence of Arabic حيلة, "a trick."

ΧΟΕ for ΧΟ (p. $\bar{\pi}$), cf. Boheiric ΧΟΙ.

vi. THE HOMILIES

If the two homilies contained in the manuscript are indeed of Theophilus of Alexandria and Celestine of Rome, they are, with their allusions to Cyril and Nestorius, of great interest to the student of the history of dogma and homiletics, and even to a wider circle of readers.

The precise dating and final evaluation of the homilies must await fuller evidence. The reader who is accustomed only to the language of the New Testament and to the modern types of homiletic address in the various Christian denominations, may find himself at a loss to understand the purpose and content of these ancient Coptic homilies. Unfortunately the internal evidence is not sufficient to warrant a conclusion regarding the century in which they were produced.

We may be warranted in observing, however, that the free use

¹ He feels that the principal belongs to him in a truer sense than the interest. It is not uncommon for Copts at the present day to lend money to members of their own families for educational purposes at ten per cent, payable yearly.

of allegorical interpretation at the beginning of the homily on the Virgin seems to imply the continuation of the Alexandrine tradition. Origen himself held that Scripture has three senses; a grammatical, a moral and a spiritual or allegorical; and it seems to be clear that he considered the allegorical of great if not of relatively the greatest importance. Consistent with such a view was the practice of applying texts of Scripture to a kind of mosaic composition around personal or institutional conceits with which they could not be connected by what seems to us today to be a sound exegesis.

The unquestioning acceptance of the Theotokos doctrine in the homily on the Virgin might well be expected of Theophilus and his contemporaries. On the other hand the allusions to the beliefs and practices associated with the intercession of saints and angels and the use of ikons, are not sufficiently definite to furnish evidence of the period of composition.

In writings of this nature we expect to find traces of idioms or transfer of meanings which would point to an original composition in another language. Thus far I have not been able to collect such evidence as would warrant the conclusion that either homily was not composed originally in the Coptic language.

It is not improbable that further study will dissociate these homilies from Theophilus, who died in 413 A.D., and Celestinus, whose death occurred in 432 A.D. The only certain date is fixed by the colophon of 975 A.D., which shows that both homilies were composed before that date.

The content of the homilies, while full of human interest and of great value for the interpretation of the intellectual life of the period in which they were composed, is not free from the faults of composition which one expects to find in similar works of antiquity. We find a somewhat limited range of ideas, a restricted vocabulary, the heaping up of anecdotes, and a free use of apostrophic exclamation, together with a certain degree of repetition and exaggeration. On the other hand both preachers are fearless in attacking the vices and the petty faults of the people, such as coming late to church and leaving before services are over, and both discourses are pervaded by a moral idealism and earnestness which is worthy of all praise.

I am indebted to Professor A. E. R. Boak of the University of Michigan for the opinion that "The title King, *i.e.* Basileus, was used throughout the Eastern Empire from the fourth century, although it was not employed in strictly official documents until 629 A.D. Since Egypt was not relinquished to the Saracens until

641, it would be natural for an Alexandrine writing before that date to speak of the image or the statue of the Basileus as still existing there. This will leave you a period of 300 years during which such a statement could have been made." The inference is that while the homily on the Archangel may or may not be authentic, it was probably composed before 641 A.D.

vii. MANNER OF EDITION

Following the practice adopted in the first part of this volume, the manuscript has been reproduced line for line. The original relative position of the words has been preserved as far as possible. Missing portions of the text have been supplied conjecturally and indicated by []. Letters which can be recognized from the context, but which are not independently recognizable, are indicated by ʾ. In the nature of the case critics may not always agree with the editor's use of the latter in every case. No superlineation is employed in the text unless actually visible in the manuscript. The superlinears are placed in a standardized position, and not far to the right, as in the manuscript. The word separation, as in the first part of the volume, aims at a medium between the usage of Steindorff on the one hand and that of Budge on the other; but consistency is difficult to maintain. The scriptural references follow the Septuagint version in the Old Testament. Ornaments have been described in the introduction, but omitted in the printing. Instead of reproducing the single dot between words, in its various positions, as was done in the first part, the evident fact of complete confusion in the usage of the scribe has led the editor to omit it entirely.

In the interests of those who, while not being acquainted with Coptic in any degree, may wish to employ the translation, or even follow the same in the original text, the annotations have been made somewhat fuller than would otherwise have been necessary. The notes on the Coptic text are concerned with the readings only. All other matters are treated in the notes to the translation.

The Coptic page numbers run ahead one unit from p. $\overline{\text{A}}\overline{\text{F}}$ – $\overline{\text{M}}\overline{\text{Z}}$ (actual p. 32–p. 46), as there is no p. $\overline{\text{A}}\overline{\text{B}}$ and there are two pp. $\overline{\text{M}}\overline{\text{Z}}$. The references to pages by their Coptic numbers give the number on the page and not the number which should be there.

viii. THE MAGICAL TEXT

Nothing is known of the provenance of fragment No. 10 beyond the fact that it was acquired along with the homily manuscript.

It consists of a single leaf, c. 20 × 31 cm., folded in the middle, as if for binding, so as to form two opposite pages, the reverse side remaining blank. Apparently it is not part of a volume; and yet it has never been folded or rolled compactly as are amulets. The material is thick vellum, very stiff and hard; and it has been eaten away considerably in many places (Plate XII) by some worm or insect, as is seen from the small specks surrounding the larger lacunae.

The writing, which almost entirely covers both pages, and which is from a single hand, with the exception of the letters **XL**, p. i, l. 3, is rather smaller than that of the homily manuscript, stiff, inelegant, and unpractised. The forms of some of the letters are extremely peculiar, the added tail of the **ϣ** and **ϛ** being noteworthy. Considerable space has been left between letters. The lower third of the second page is occupied with letters, signs,¹ and obscurely written ligatures, enclosed in pen-strokes, which are probably the result of innumerable copyings of an unintelligible text, if not the meaningless additions of a conscious impostor.

There is no way of dating the fragment beyond recording the opinion that no manuscript in the Fayûmic dialect is probably older than the ninth century.

There is no punctuation of any kind, except the occasional dotting of the **I** and the superlineation of **ΠΟC** and the magical names of God.

The language of the text is a Middle Egyptian dialect. The bad condition of the parchment, the corruption of the text, the hasty slovenliness and inconsistency of the scribe, and the obscure character of the subject matter, make it difficult to set the text to rights, or to study the spelling and grammatical peculiarities. The meaning, however, is as clear as is usually the case with such documents; perhaps more so.

An examination of any small collection² of Abyssinian amulets reveals at once the fact that these depend upon a Coptic-Arabic tradition which, strange to say, seems to have exhausted itself in Egypt. Abyssinian amulets, ancient and modern, are abundant. The modern Copts do not, I believe, write many amulets, in either

¹ Three of these are of the "ringed" type found in Hebrew, Greek, Coptic, and Abyssinian amulets. The age and history of these are unknown. Cf. *Journal of the American Oriental Society*, Vol. XXXI, p. 272; *Zeitschrift für Assyriologie*, Vol. XX, pp. 405 ff.; XXIII, p. 153.

² There are excellent specimens in Princeton, N. J., in the British Museum, and in Berlin. Cf. the present writer's article, *Charms, Abyssinian*, in Hastings' *Encyclopedia of Religion and Ethics*.

Coptic or Arabic; and the number of Coptic amulets preserved out of the past is not great.¹

The text falls roughly into two halves: the first bearing upon perils of the deep, and the second upon sickness. ... The scribe could hardly have omitted so many words, here and there, if he had not been copying from another manuscript.

¹ See especially W. E. Crum, *La Magie Copte*, in the Champollion centenary *Recueil d'Études Égyptologiques*, Paris, 1922.

A HOMILY ON THE ARCHANGEL GABRIEL
BY CELESTINUS ARCHBISHOP OF ROME

(BM MsOr 7028)

p. I

[$\bar{\alpha}$]

$\bar{\alpha}$ $\bar{\omega}$ $\bar{\iota}\bar{\varsigma}$ $\bar{\pi}\bar{\epsilon}\bar{\chi}\bar{\varsigma}$ NIKA $\text{BO-}\bar{\theta}$ $\bar{\varsigma}\bar{\theta}$

ΟΥΛΟΓΟΣ $\bar{\eta}\bar{\tau}\epsilon$ ΠΠΑΤΡΙΑΡΧΗΣ ΕΤΤΑΙΝΥ
ΑΥΩ ΠΕΝΤΑ $\bar{\varsigma}\bar{\rho}\bar{\mu}\bar{\alpha}\bar{\eta}\bar{\nu}\bar{\omega}\bar{\gamma}\bar{\omega}\bar{\gamma}$ $\bar{\eta}\bar{\pi}\bar{\epsilon}\bar{\pi}\bar{\eta}\bar{\alpha}$
ΕΤΟΥΑΑΒ ΑΠΑ ΚΕΛΕ $\bar{\varsigma}\bar{\tau}$ ΝΟΣ ΠΑΡΧΗΣ
5 ΠΙΣΚΟΠΟΣ $\bar{\eta}\bar{\tau}\bar{\nu}\bar{\nu}\bar{\nu}$ $\bar{\eta}\bar{\pi}\bar{\nu}\bar{\nu}\bar{\nu}$ $\bar{\gamma}\bar{\rho}\bar{\omega}\bar{\mu}\bar{\eta}$
ΕΑ $\bar{\varsigma}\bar{\tau}$ ΑΥΟ $\bar{\varsigma}$ ΕΠΝΟ $\bar{\nu}$ $\bar{\eta}\bar{\tau}\bar{\alpha}\bar{\iota}\bar{\nu}$ $\bar{\eta}\bar{\pi}\bar{\varsigma}\bar{\alpha}\bar{\iota}\bar{\omega}\bar{\mu}$
ΝΟΥ $\bar{\varsigma}$ $\bar{\eta}\bar{\nu}\bar{\iota}\bar{\alpha}\bar{\iota}\bar{\omega}\bar{\nu}$ $\bar{\eta}\bar{\pi}\bar{\nu}\bar{\nu}\bar{\nu}$ ΠΑΡΧΑΓ
ΓΕΛΟΣ ΓΑΒΡΙΗΛ $\bar{\gamma}\bar{\eta}$ ΠΕ $\bar{\gamma}\bar{\nu}\bar{\nu}$ $\bar{\eta}\bar{\pi}\bar{\epsilon}\bar{\varsigma}\bar{\omega}\bar{\alpha}$
ΕΤΟΥΑΑΒ ΕΤΕ $\bar{\varsigma}\bar{\nu}\bar{\chi}\bar{\nu}\bar{\tau}\bar{\nu}\bar{\nu}$ $\bar{\eta}\bar{\pi}\bar{\epsilon}\bar{\nu}\bar{\nu}$
10 ΧΟΙΑ $\bar{\kappa}\bar{\gamma}$ Α $\bar{\varsigma}\bar{\omega}\bar{\alpha}\bar{\chi}\bar{\epsilon}$ ΔΕ ΟΝ ΕΤΒΕ $\bar{\eta}\bar{\delta}\bar{\nu}$
 $\bar{\eta}\bar{\eta}$ ΝΕ $\bar{\omega}\bar{\pi}\bar{\eta}\bar{\rho}\bar{\epsilon}$ $\bar{\eta}\bar{\tau}\bar{\alpha}\bar{\gamma}\bar{\omega}\bar{\pi}\bar{\epsilon}$ $\bar{\gamma}\bar{\eta}$ $\bar{\pi}\bar{\gamma}\bar{\tau}\bar{\nu}\bar{\nu}$
ΕΤΟΥΑΑΒ ΠΑΙ $\bar{\eta}\bar{\tau}\bar{\alpha}\bar{\gamma}\bar{\kappa}\bar{\nu}\bar{\tau}\bar{\gamma}$ ΝΑ $\bar{\varsigma}$ $\bar{\gamma}\bar{\eta}$ ΤΠΟ
ΛΙ $\bar{\varsigma}$ $\bar{\gamma}\bar{\rho}\bar{\omega}\bar{\mu}\bar{\eta}$ ΑΥΩ ΟΝ ΕΤΒΕ Π $\bar{\omega}\bar{\alpha}\bar{\chi}\bar{\epsilon}$ ΕΤ
 $\bar{\varsigma}\bar{\eta}\bar{\gamma}$ $\bar{\gamma}\bar{\eta}$ ΠΝΟΜΟΣ ΧΕ ΠΕΤΕ $\bar{\nu}\bar{\eta}\bar{\nu}\bar{\nu}$ ΑΝ
15 ΕΤ $\bar{\rho}\bar{\gamma}\bar{\omega}\bar{\pi}\bar{\epsilon}$ $\bar{\eta}\bar{\mu}\bar{\nu}\bar{\kappa}$ $\bar{\eta}\bar{\pi}\bar{\rho}\bar{\alpha}\bar{\alpha}\bar{\varsigma}$ $\bar{\eta}\bar{\nu}\bar{\nu}\bar{\alpha}$ ΑΥ
Ω ΟΝ ΧΕ ΟΥΝΟ $\bar{\nu}$ $\bar{\eta}\bar{\nu}\bar{\nu}\bar{\nu}$ ΠΕ Τ $\bar{\mu}\bar{\eta}\bar{\nu}\bar{\tau}\bar{\rho}\bar{\gamma}\bar{\chi}\bar{\iota}$
ΔΟΛ ΜΑΛΙ $\bar{\varsigma}\bar{\tau}\bar{\alpha}$ ΝΕΤΤΑΧΡΟ $\bar{\eta}\bar{\pi}\bar{\delta}\bar{\nu}$ $\bar{\gamma}\bar{\iota}$
Τ $\bar{\eta}\bar{\eta}$ ΠΑΝΑ $\bar{\omega}$ $\bar{\eta}\bar{\nu}\bar{\nu}\bar{\chi}$ ΑΥΩ ΟΝ ΧΕ ΦΑΡΕ
ΠΕ $\bar{\omega}\bar{\lambda}\bar{\eta}\bar{\lambda}$ ΒΟΗ $\bar{\theta}\bar{\epsilon}\bar{\iota}$ ΕΠΡΩΜΕ $\bar{\eta}\bar{\gamma}\bar{\nu}\bar{\alpha}\bar{\gamma}\bar{\mu}\bar{\gamma}$
20 $\bar{\eta}\bar{\delta}\bar{\nu}\bar{\delta}\bar{\varsigma}$ $\bar{\eta}\bar{\pi}\bar{\varsigma}\bar{\alpha}\bar{\tau}\bar{\alpha}\bar{\nu}\bar{\alpha}\bar{\varsigma}$ $\bar{\gamma}\bar{\eta}$ ΟΥΕΙΡΗΝΗ
 $\bar{\eta}\bar{\tau}\bar{\epsilon}$ ΠΝΟΥΤΕ $\bar{\varsigma}\bar{\mu}\bar{\nu}$ ΕΡΟΝ $\bar{\gamma}\bar{\alpha}\bar{\mu}\bar{\eta}\bar{\eta}$ $\bar{\varsigma}\bar{\theta}$

ΠΕ $\bar{\gamma}\bar{\nu}\bar{\nu}$ $\bar{\eta}\bar{\pi}\bar{\nu}\bar{\nu}$

Ω Τ $\bar{\gamma}\bar{\chi}\bar{\alpha}\bar{\rho}\bar{\iota}\bar{\varsigma}$ $\bar{\rho}$

ΓΕ $\bar{\omega}\bar{\eta}\bar{\pi}$ [$\bar{\alpha}\bar{\gamma}$]

.....[$\bar{\alpha}\bar{\varsigma}\bar{\varsigma}$] $\bar{\kappa}\bar{\epsilon}$

9 post $\bar{\varsigma}\bar{\nu}\bar{\chi}\bar{\nu}\bar{\tau}\bar{\nu}\bar{\nu}$ suppl $\bar{\pi}\bar{\epsilon}$ | 10 $\chi o i a \bar{\kappa} \bar{\gamma}$ sic pro $\chi o i a \bar{\gamma} \bar{\kappa}$ | 11 $\bar{\pi} \bar{\gamma}$ - sic
pro $\bar{\pi} \bar{\epsilon} \bar{\gamma}$ - ut 15 $\bar{\tau} \bar{\rho} \bar{\gamma}$ -pro $\bar{\tau} \bar{\rho} \bar{\epsilon} \bar{\gamma}$ - et 16 $\bar{\rho} \bar{\gamma}$ - pro $\bar{\rho} \bar{\epsilon} \bar{\gamma}$ - vid introd | 14 $\bar{\gamma} \bar{\eta}$ pro $\bar{\gamma} \bar{\eta}$ ante
 $\bar{\pi}$ vid introd | 20 $\bar{\eta}$ - pro $\bar{\eta} \bar{\eta}$ - vid introd | 23 ante [$\bar{\alpha} \bar{\varsigma} \bar{\varsigma}$] restitue $\bar{\gamma} \bar{\nu} \bar{\nu}$ ΧΕ (?)

p. 2, col. i

Ⲭ
 ⲡⲁⲗⲉ ⲛⲙⲟⲛ ⲁⲩ
 ⲱ ⲁⲓⲣⲥⲟⲃⲧⲏ
 ⲉⲣⲟⲛ ⲓⲛ ⲧⲓⲃⲓⲭ
 ⲛⲁⲗⲟⲣⲁⲧⲟⲛ ⲁⲓ
 5 ⲛⲧⲏ ⲉⲗⲣⲁⲓ ⲓⲛ
 ⲡⲕⲩⲕⲁⲟⲥ ⲛⲧⲉ
 ⲣⲟⲙⲡⲉ ⲛⲛⲟⲛⲓ
 ⲁⲓⲥⲟⲃⲗⲉⲛ ⲉⲗⲟⲩⲛ
 ⲉⲡⲧⲟⲡⲟⲥ ⲛⲡⲓⲓ
 10 ⲱⲙⲛⲟⲩⲥⲉ ⲛ
 ⲛⲁⲓⲱⲛ ⲛⲡⲟⲩ
 ⲟⲉⲓⲛ ⲡⲁⲣⲭⲁⲓ
 ⲓⲉⲗⲟⲥ ⲉⲧⲟⲩⲁ
 ⲁⲃ ⲓⲁⲃⲣⲓⲛⲁ
 15 ⲉⲧⲃⲉ ⲡⲁⲓ ⲧⲓ
 ⲛⲁⲭⲓ ⲛⲁⲓ ⲓⲱ
 ⲛⲧⲉⲥⲙⲏ ⲛ
 ⲡⲓⲗⲙⲛⲟⲧⲟⲥ
 ⲉⲧⲟⲩⲁⲁⲃ ⲁⲁⲁ
 20 ⲁⲩⲱ ⲡⲓⲣⲥⲉⲩⲗ
 ⲟⲩⲃⲗⲗⲉ ⲉⲧⲛⲟ
 ⲧⲏ ⲁⲩⲱ ⲡⲓⲣⲓⲟ

2 ⲁⲓⲣⲥⲟⲃⲧⲏ sic pro ⲁⲓⲣⲥⲟⲟⲩⲧⲏ vid introd | 6 ⲛⲧⲉⲣⲟⲙⲡⲉ sic pro ⲛⲧⲉⲓ-
 ϣⲟⲙⲡⲉ | 7 ⲛⲛⲟⲛⲓ sic pro ⲛⲛⲉⲛⲟⲛⲓ | 8 ⲁⲓⲥⲟⲃⲗⲉⲛ sic pro ⲁⲓⲥⲟⲟⲩⲗⲏ | 18 ⲗⲙ-
 ⲛⲟⲧⲟⲥ = ὁ μνηδός | 20 ⲡⲓⲣⲥⲉⲩⲗⲟⲩⲃⲗⲗⲉ sic pro ⲣⲉⲓⲥⲉⲩⲗⲟⲩⲃⲗⲗⲉ

p. 2, col. ii

ἸΑΙΚΑΪΟC Ἰ
 ΤΑΧΟΟC Ἰῃ ΠΑ
 ΛΑC ἸΖΗΚΕ ΧΕ
 ΠΑΪ ΠΕ ΠΕΖΟΟΥ
 5 ἸΤΑ ΠΧC ΤΑΜΙ
 ΟC ΜΑΡἸCΦΟΥΖ
 ἸΤἸΝΤΕΛΗ Ἰ
 ΤἸΝΟΥΝΟC Ἰ
 ΜΟΝ ἸΖΗΤC
 10 ΦΑCΧΟΟC ΟΝ ΧΕ
 ἸΟΥΛΑ ΑΡΙ ΝΕΚ
 ΦΑ ΑΥΩ ΝΕΚ†
 ἸΝΕΚΕΡΗΤ
 ΕΤΒΕ ΠΑΪ ΕCΜΑ
 15 ΜΑΑΤ ἸΒΙ ΠΝΟΥ
 ΤΕ ΧΕ ΑCΑΑΝ Ἰ
 ΑΞΙΟC ΑCΟΒ
 ΖΕΝ ΕΖΟΥΝ Ε
 ΠΤΟΠΟC ἸΠῆC
 20 ΟἸΚΟΝΟΜΟC Ε
 ΤΟΥΛΑΒ ΑΥΩ
 ΠCΑἸΨΜΝΟΥCΕ
 ἸΝἸΑἸΩΝ ἸΠΟΥ
 ΟΕΙΝ ΠΑΡΧΑΓΓΕ

4-9 Ps cxvii, 24 (Budge: om ἸΜΟΝ) | 11-13 Nahum i, 15. post ΑΡΙ videtur sup-
 plend ΦΑ Ἰῃ cf *Homil Liberii* a Lefort editam (*Muséon* N.S. XII, 1911, p 12) |
 17 ΑCΟΒΖΕΝ sic pro ΑCΟΟΥΖῃ

p. 3, col. ii

Γ̄

ΧΕ ΣΜΟΥ ΕΠ̄Χ̄C
 ΝΕΦΑΓΓΕΛΟΣ ΤΗ
 ΡΟΥ Ν̄ΧΩΡΕ Ζ̄Ν
 ΤΕΥΔΟΜ ΕΤΕΙΡΕ
 5 ἸΠΕΥΦΑΧΕ
 ΑΛΗΘΩC Ω ΠΑΡ
 ΧΑΓΓΕΛΟΣ ΕΤΟΥ
 ΑΑΒ ΓΑΒΡΙΗΛ ΟΥ
 ΝΟΒ ΠΕ ΠΕΟΟΥ Ν̄
 10 ΤΑ ΠΝΟΥΤΕ ΤΑ
 ΑQ ΝΑΚ ΠΑΡΑ
 ΤΑΓΓΕΛΙΚΗ ΤΗ
 Ρ̄C ΝΑΣΩΜΑΤΟC
 ΕΤ̄Ζ̄Ν ΠΧΙCΕ Ν̄
 15 ἸΠΗΥΕ Ω ΠΑΡ
 ΧΑΓΓΕΛΟC Ν̄ΤΑΥ
 ΜΟΥΤΕ ΕΡΟΚ ΧΙΝ
 ΝΦΟΡ̄Π̄ ΕΠΕΙΡΑΝ
 ΖΙΤ̄Μ̄ ΠΝΟΥΤΕ
 20 ΧΕ ΓΑΒΡΙΗΛ ΤΑ
 Ρ̄Κ̄ΔΩ ΕΚΔΙΑ
 ΚΟΝΕΪ ΕΠΕΧΠΟ
 ἸΠΝΟΥΤΕ ΠΛΟ

1-5 Ps cii, 20 (Budge) | 5 ἸΠΕΥΦΑΧΕ lege ἸΠΕΦΦΑΧΕ

p. 4, col. i

- Ἄ
 ΓΟC ΕΠΕΪΛΗ ΘΡ
 ΜΙΝΙΑ ΝΓΑΒ
 ΡΗΛ ΠΕ ΝΟΥΤΕ
 ΖΪ ΡΩΜΕ ΚΑΤΑ
 5 ΠΤΥΠΟC ἸΠΕΝ
 ΧC̄ ΝΤΑΘΕΙ Ζ̄Ν
 ΟΥΘΒΒΙΟ ΛΘ
 ΦΟΡΕΪ ΝΟΥCΑΡ̄Ξ
 ΕΤΒΗΗΤ̄Ν ΕΥ
 10 ΝΟΥΤΕ ΠΕ ΖΙ ΡΩ
 ΜΕ ἸΠΕ Τ̄ΓΜΗΤ
 ΝΟΥΤΕ ΠΩΡ̄Χ
 ΕΤ̄ΓΜ̄ΗΤΡΩΜΕ
 ΝΟΥΡΙΚΕ ΝΒΑΛ
 15 ΜΕ ΓΕΝΟΪΤΟ ΑΛ
 ΑΛ ΕΘΟ ΝΝΟΥ
 ΤΕ ΖΙ ΡΩΜΕ Ζ̄Ν
 ΟΥ ΧΩΚ ΖΙ ΟΥ
 CΟΠ Ζ̄Ν ΤΚΑΛΑ
 20 ΖΗ ΝΤ̄ΓΜΑΛΑΥ
 ΛCΧΠΟΘ ΕΘΟ
 ΝΝΟΥΤΕ ΖΙ ΡΩ
 ΜΕ ΑΥCΡΟῩ Ἰ
 ΜΟΘ ΕΘΟ ΝΝΟΥ
 25 ΤΕ ΖΙ ΡΩΜΕ

1 ΘΡΜΙΝΙΑ = ἑρμηνεία

p. 4, col. ii

אֲחִיבִּי תְּסַפֵּר־נִיּוּא
 נִיּוּוֹת זֶנְ תִּמְנֵת
 נִיּוּתֶּ זֶנְ וּיִפִּי
 צִי־נִיּוּוֹת נִי
 5 אֲחִיבִּיבִּי נִי־אֲ
 וִיבִי נִי־אֲוִי
 וִיבִי נִי־נִי־נִי
 אֲוִי תִּנִּי אֲ
 נִי־תִּנִּי אֲ
 10 תִּנִּי אֲ נִי־אֲ
 אֲוִי אֲחִיבִּי
 נִי־וִי־אֲוִי נִי־
 צִי נִי־וִי אֲ
 וִי נִי־אֲחִיבִּי
 15 אֲוִי תִּנִּי אֲ
 אֲוִי אֲחִיבִּי אֲ
 אֲוִי אֲחִיבִּי אֲ
 אֲוִי אֲחִיבִּי אֲ
 אֲוִי אֲחִיבִּי אֲ
 20 אֲוִי אֲחִיבִּי אֲ
 אֲוִי אֲחִיבִּי אֲ
 אֲוִי אֲחִיבִּי אֲ
 אֲוִי אֲחִיבִּי אֲ
 אֲוִי אֲחִיבִּי אֲ
 25 אֲוִי אֲחִיבִּי אֲ

2 נִיּוּוֹת prius scriptum אֲוִי | זֶנְ lege מִנְ cf boheir נִי in St. Bas. Anaph.
 (ed Labib p 407) אֲחִיבִּי נִי־אֲ נִי־אֲוִי אֲ (Vaschalde)

Ē

p. 5, col. ii

ΓΕΛΟΣ ΓΑΒΡΙΗΛ
 ΑΛΛΑ ΜΑ ΝΑΝ ΝΟΥ
 ΣΥΝΓΝΩΜΗ ΧΕ
 ΤΙΔΟΧΒ ΕΜΑΤΕ
 5 ῒΝ ΝΑΠΡΑΞΙΣ ΑΥ
 Ω ΜΝ ΩΔΟΜ ΠΝ
 ΤΑΤΑΠΡΟ ΝΑΣ[Θ][Ε]
 ΝΗΣ ΕΧΩ ΜΠΕΚ[Ε]
 ΟΟΥ ΠΑΪ ΝΤΑ ΠΝ[ΟΥ]
 10 ΤΕ ΤΑΛΩ ΝΑΚ [Ω]
 ΓΑΒΡΙΗΛ ΠΑΡΧΑΓ
 ΓΕΛΟΣ ΜΠΡΑΩ[Ε]
 ΑΩ ΝΛΑΣ ΝΣΑΡΞ
 Η ΤΑΠΡΟ ΝΡΩ
 15 ΝΡΩΜΕ ΠΕΤΝΑΩ
 ΧΩ ΜΠΕΚΤΑΪΟ
 Ω ΠΛΙΤΟΥΡΓΟΣ Ε
 ΤΟΥΛΑΒ ΝΤΕ ΠΝΟ
 ΝΤΕ ΠΝΟΔ ΝΡΡΟ Ω
 20 ΠΑΖΟ ΕΤΩΟΥΕ
 ΡΑΩΕ ΕΒΟΛ Ω
 ΓΑΒΡΙΗΛ ΠΩΛΙΩ[ΜΝΟΥ]
 ΩΕ ΝΤΑΓΓΕΛΙΚ[Η]

13 ~~χ~~ prius scriptum ~~χ~~ | 14 ΝΡΩ a scriba (?) deletum | 18 ΝΤΕ ΠΝΟ a scriba (?)
 deletum | 20 ΠΑΖΟ lege ΠΑΠΖΟ

p. 6, col. i

ξ

- ω ΠΑΪΑΚΟΝΙΤΗΣ
 ΝΑΜΕ ΕΤΔΙΑΚΟ
 ΝΕΪ ΕΠΕΧΠΟ Μ̄
 Π̄ϞΧ̄Ϟ ω ΠΕΖΡΗ
 5 ΤΩΡ Ν̄ΤΑΛΙΘΙΑ
 ΠΚΥΡΙΞ̄ Ν̄ΤΜΝΤ
 ΕΡΟ Ν̄ΜΠΗΥΕ
 [†]ΟΥΩΩ ΕΝΑΥ Ε
 ΡΟΚ ω ΠΑΡΧΑΓ
 10 ΓΕΛΟΣ ΕΤΟΥΑΑΒ
 ΓΑΒΡΙΗΛ ΕΚΩΑ
 ΧΕ Μ̄Ν ΤΠΑΡΘΕΕ
 ΝΟΣ Ω̄ ΠΑΠΟΔΥ
 ΜΟΣ Ν̄ΤΑΠΟΔΥ
 15 ΜΙΑ Μ̄ΠΠΝΟΥΤΕ
 ΠΠΑΝΤΩΚΡΑΤΩΡ
 ΓΝΙΤ̄Μ̄ΝΤΡΩΜΕ
 Τ̄ΙΟΥΩΩ ΕΘΕ
 ΩΡΕΪ Μ̄ΜΟΚ
 20 ΕΚΩΑΧΕ Μ̄Ν ΤΡ̄
 ΡΩ Ν̄ΝΕΖΙΟΟΜΕ
 †ΟΥΩΩ ΕΝΑΥ Ε

p. 6, col. ii

ΠΕΚΖΟ ΕΤΨΟΥΕ
 ΡΑΨΕ ΕΒΟΛ ΕΚ
 ΨΑΧΕ Μ̄Ν ΤΕ
 ΤΣΟΤ̄Π ΠΑΡΑ ΤΠΕ
 5 Μ̄Ν ΠΚΑΖ ΕΚΨΨ
 ΕΒΟΛ ΕΡΟΣ ΧΕ ΧΑΪ
 ΡΕ Τ̄ΝΤΑΣΔΝ
 ΖΜΟΤ ΠΧ̄Σ Ν̄Μ
 ΜΕ Ω ΠΕΣΤΡΑ
 10 ΤΟΠΕΤΑΡΧΟΣ
 ΜΠ̄ΡΡΟ Ν̄Ν̄ΡΩ
 ΟΥ Μ̄Ν ΨΔΟΜ
 ΉΠΑΛΑΣ Ν̄ΖΗ
 ΚΕ ΕΧΩ ΉΠΕΚ
 15 ΕΟΟΥ ΑΛΛΑ
 †ΝΑΧΟΟΣ ΕΜΑ
 ΤΕ ΧΕ ϞΣΜΑ
 ΜΑΑΤ Ν̄ΔΙ ΠΝΟΥ
 ΤΕ ΠΝΑΗΤ Π̄Ν
 20 ΤΑϞΧΟΟΣ Ζ̄Ν
 Τ̄ϞΤΑΠΡΟ Ν̄
 ΝΟΥΤΕ ΧΕ ΠΜΑ
 ΕΤΕΡΕ ΣΝΑΥ

6-9 Luc i, 28 (Horner) | 9 ΣΤΡΑΤΟΠΕΤΑΡΧΟΣ = στρατοπεδάρχης | 22 sqq cf
 Mat xviii, 20 (Horner) ΠΜΑ ΓΑΡ ΕΤΕΡΕ ΣΝΑΥ Η ΨΟΪ̄ΝΤ ΣΟΟΥΖ ΕΡΟϞ ΕΠΑΡΑΝ
 etc

p. 7, col. i

21 $\varpi\omicron\mu\eta\eta\tau\ \bar{\eta}$
 $\zeta\eta\tau\zeta\ \bar{\zeta}\bar{\eta}$ παραν
 $\dagger\varpi\omicron\omicron\pi\ \bar{\eta}\bar{\eta}\mu\alpha\lambda\gamma$
 $\bar{\zeta}\bar{\eta}$ τεϋμνητε
 5 $\epsilon\varpi\chi\epsilon$ πνοϋτε
 $\varpi\omicron\omicron\pi\ \bar{\mu}\bar{\eta}$ σναϋ
 $\bar{\eta}$ $\varpi\omicron\mu\eta\eta\tau\ \bar{\eta}$
 $\eta\iota\mu$ πετναϣ
 $\chi\iota\eta\pi\epsilon\ \bar{\eta}\pi\epsilon\zeta$
 10 $\rho\alpha\varpi\epsilon\ \bar{\eta}\pi\omicron\omicron\gamma$
 $\bar{\mu}\bar{\eta}$ περρειωτ
 $\bar{\eta}\alpha\gamma\alpha\text{-}\theta\omicron\varsigma\ \bar{\mu}\bar{\eta}$
 $\pi\epsilon\pi\bar{\eta}\alpha$ ετοϋα
 $\alpha\beta$ εϋναϋ ε
 15 $\pi\epsilon\iota\eta\omicron\delta\ \bar{\eta}\mu\eta$
 $\eta\varpi\epsilon\ \bar{\eta}\alpha\kappa\rho\alpha$
 $\tau\eta\varsigma$ εϋσϣοϋζ
 $\epsilon\zeta\omicron\gamma\eta$ εϋ†εο
 $\omicron\gamma\ \bar{\eta}\pi\tau\eta\eta\omicron\delta$
 20 $\bar{\eta}\alpha\rho\chi\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$
 $\epsilon\tau\omicron\gamma\alpha\alpha\beta$ γαβ
 $\rho\iota\eta\lambda$ παρχαγ
 $\gamma\epsilon\lambda\omicron\varsigma\ \bar{\eta}\pi\rho\alpha\varpi\epsilon$

I 21 lege $\bar{\eta}$ | 7 lege $\bar{\eta}$ $\varpi\omicron\mu\eta\eta\tau\ \epsilon\iota\epsilon$

p. 7, col. ii

 $\bar{z}$

ANON 2ΦΩΝ ΜΑ
 ῬΝCΑ2ΦΩΝ Ε
 ΒΟΛ ΝΧΙΝΔΟΝC
 ΝΙΜ ΜΝ ΚΑΤΑ
 5 ΛΑΛΙΑ ΝΙΜ ΜΝ
 ΧΙΟΥΑ ΝΙΜ ΜΝ
 ΜΟCΤΕ ΝΙΜ ΜΝ
 ΔΟΛ ΝΙΜ ΜΝ
 2ΦΒ ΝΙΜ Μ
 10 ΠΟΝΥΡΟΝ ΝΑΪ
 ΕΤΕ ΝΕΤΕΪΡΕ Μ
 ΜΟΟΥ ΘΟΟΠ 2Α
 ΠCΑ2ΟΥ ΚΑΪΓΑΡ
 ΡΩΜΕ ΝΙΜ ΕΤ
 15 ΧΙΔΟΛ ΕQΤΗΝ
 ΤΩΝ ΕΠΑΔΙΒΟ
 ΛΟC ΠΑΪ ΕΤΕ Μ
 ΠῪΑ2ΕΡΑΤῪ
 2ῪΝ ΤΜΕ ΕΝΕ2
 20 ΝΓCΩΤῪ ΑΝ
 ΕΠΕΤCΗ2 ΧΕ
 ΠΧC ΝΑΤΑΚΟ

22 cf Ps v, 7 (Budge) KNATAKE OYON NIM etc

p. 8, col. i

ñ
 ñΟΥΟΝ ΝΙΜ ΕΤΧΩ
 ñΠΔΟΛ ΑΥΩ ΟΝ ΧΕ
 ῥῥΧΙΔΟΛ ΝΙΜ ΖΕΝ
 ΕΒΟΛ ΑΝ ΝΕ ῥ̃Ν ΤΜΕ
 5 ΑΛΛΑ ΖΕΝΕΒΟΛ ΝΕ ῥ̃Μ
 ΠΣΑΤΑΝΑΣ ΕΤΒΕ
 ΠΑΪ ΠΕΤΝΑΧΙΔΟΛ
 ñ ΝΕϞΩῤ̃ ñΝΟΥΧ
 ΕΧ̃Ν ΖΕΝΣΚΕΥΕ ñ
 10 ΤΕ ΠΙΚΟΣΜΟΣ
 ΦΑϞΒΩΚ ñῥΚΑ
 ΑΥ ΕϞΤ̃̃ΤΩΝ Ε
 ïΟΥΔΑΣ ΠΕΣΚΑῤ̃
 ΩΤΗΣ ΠΕΝΤΑϞ
 15 ΠΑΡΑΔΙΔΟΥ ñ
 ῥῥΧ̃Σ ΕΤΒΕ ΧΡΗ
 ΜΑ ΜΠΕΚΣΩΤ̃̃
 ΕΠΕΤΣΗΖ ΧΕ
 ϞΣΟΥΟῤ̃ ñΔΙ
 20 ΠΕΤΝΑΧΕ ΠΡΑΝ
 ñΠΧ̃Σ ΕΧ̃Ν ΟΥ
 ΖΩΒ ΕϞΦΟΥΕΙΤ
 †ΟΥΩΦ ΜΕΝ ΕΦΑ
 ΧΕ ñ̃ΜΗΤ̃̃
 25 ΕΠΖΗΥ ñΝΕΤ̃̃
 †ΥΧΗ ΑΛΛΑ ΑϞ

13 ΕΣΚΑῤ̃ΩΤΗΣ prius scriptum ΕΣΚΑΛ̃̃ΩΤΗΣ | 19 ϞΣΟΥΟῤ̃ sic pro ϞΣΖΟΥΟῤ̃
 | 20 ΠΕΤΝΑΧΕ cf Deut v, 11 (Ciasca) ñ̃ΝΕΚΧΙ ΠΡΑΝ ñ̃ΠΧΟΕΙΣ ΠΕΚΝΟΥΤΕ ΕΧ̃Ν
 ΝΟΥΖΩΒ ΕϞΦΟΥΕΙΤ et lege ΠΕΤΝΑΧΙ

ρ. 8, col. ii

ΤΙΖΤΟΡ ΕΡΟΪ Ν̄ΔΙ
 ΠΕΝΟC Μ̄ΠΑΡΧΑΓ
 ΓΕΛΟC ΓΑΒΡΙΗΛ
 ΠΑΪ ΕΤ̄Ν̄ΡΨΑ ΝΑϞ
 5 Μ̄ΠΟΟΥ ΝΑΓΓΕΛΟC
 ΓΑΡ ΤΗΡΟΥ Ν̄ΤΑ ΠΝΟΥ
 ΤΕ ΧΟΟΥCΟΥ Ζ̄Ν
 ΤΠΑΛΑΪΑ ΔΙΑΘΚΟ
 ΝΕΙ ΕΖΕΝΡΩΜΕ
 10 ΕΨΑΥΜΟΥ Ν̄ΤΟΚ
 ΔΕ ΖΩΦΚ Ω ΠΑΡ
 ΧΑΓΓΕΛΟC ΕΤΟΥ
 ΛΑΒ Ν̄ΤΑ ΠΕΙΩΤ
 Τ̄ΝΝΟΟΥΚ Ζ̄Ν ΤΓΕ
 15 ΝΗ ΔΙΑΘΥΚΗ ΨΑ
 ΤΠΑΡΘΕΝΟC Ε
 ΤΟΥΛΑΒ ΜΑΡΙΑ
 ΕΚΥΡΙΖCΕ ΝΑC Μ̄
 ΠΕΧΠΟ ΚΑΤΑ CΑΡ̄Ξ
 20 Μ̄ΠΕϞΜΟΝΟΓΕΝΗC
 Ν̄ΨΗΡΕ Ω ΠΑΡ
 ΧΑΓΓΕΛΟC Ν̄ΨΟΥ
 ΤΑΙΟϞ ΓΑΒΡΙΗΛ
 Ω ΠΚΥΡΙΞ̄ Ν̄ΡΜ̄Ν
 25 ΖΗΤ Ω ΠΒΑΛ ΖΗΤ
 ΕΤΟΥΛΑΒ ΕΤΕΡΕ

2 ΕΝΟC = αἶνος | 8-9 ΔΙΑΘΚΟΝΕΙ lege ΔΙΑΘΗΚΗ ΕΔΙΑΚΟΝΕΙ | 14 ΓΕΝΗ = καὶνή

p. 9, col. i

NQ̄T̄N̄2 OTT̄P
 ÑCT̄INOYQE
 W̄ ΠΕΚΟΤΗΣ
 ΠΟΤΗΣ ΕΤCΟΒ
 5 ΤΕ ΛΥΩ ΕΤΖΥ
 ΛΥΜΑΖΕ ἸΠΗἸ
 ἸΠΕΝΤΑQC̄M̄N̄
 CENTE ÑTOIKOY
 ΜΕΝΗ ΤΗΡ̄C̄
 10 Λ ΠΝΟΥΤΕ ΔΩ
 W̄T̄ ΕΒΟΛ Ζ̄M̄
 ΠC̄W̄M̄NT̄ ΤΗΡ̄Q̄
 ἸΠ̄Q̄2Ε ΕΠΕΤ
 Τ̄N̄ΤΩΝ ΕΜΑ
 15 ΡΙΑ Ζ̄M̄ ΠΓΕΝΟC̄
 ΤΗΡ̄C̄ ÑNE2IO
 ΟΜΕ ΛQ̄R̄2NAQ̄
 ΕΟΥΩ2 Ñ2HT̄C̄
 Ζ̄N̄ ΟΥΟΙΚΟΝΟΜἸ
 20 Λ ΨΑΝΤ̄QC̄W̄
 ΤΕ ἸΠΕΝΓΕΝΟC̄
 ΛQ̄ΔΩW̄T̄ ΕΒΟΛ
 Ζ̄N̄ ΤΑΓΓΕΛἸKH
 ΤΗΡ̄C̄ ÑN̄AGGE
 25 ΛΟC̄ ἸΠ̄Q̄2Ε Ε
 ΠΕΤΤ̄N̄ΤΩΝ
 ΕΡΟΚ Ζ̄N̄ ΤΟἸΚΟ

1 OTT̄P̄ lege OT̄P̄ | 3 ΕΚΟΤΗΣΠΟΤΗΣ = οἰκοδεσπότης | 5 ΖΥΛΥΜΑΖΕ = ἐτοι-
 μάζειν | 12 C̄W̄M̄NT̄ lege C̄W̄NT̄ | 16 ΤΗΡ̄C̄ lege ΤΗΡ̄Q̄

p. 9, col. ii

Θ̄

- NOMĪA ĨΠΕΚΡΑΝ
 ΕΤΟΥΛΑΒ ΕΤΒΕ ΠΑΪ
 ΑΓΤ̄ΝΝΟΟΥΚ ΦΑ Τ̄Γ
 ΜΑΥ ĨΠΑΡ-Θ-ΕΝΟC
 5 ΕΤΡΕΚΤΙΩ̄ΜΝΟΥCΕ
 ΝΑC ΑΥΧΟΟΥ ĨΠΑ
 CΩΜΑΤΟC ΦΑ ΘΑ
 ΓΙΑ ĨΠΙCΤΗ ΑΓ
 ΧΟΟΥ ĨΠCΑΪΩ̄Μ
 10 ΝΟΥCΕ ĨΠΩ̄Ν̄
 ΦΑ ΤΡΡΩ ĨΠΓΕΝΟC
 ĨΝΕΖΙΟΟΜΕ ΑΥ
 ΧΟΟΥ ĨΓΑΒΡΙΗΛ Ε
 ΡΕ ΤΕΚΛΟΟΛΕ ĨΠΩ
 15 Ν̄ ΛΛΗΥ ΕΡΟC ΕΡΕ
 ΠΩ̄Ν̄ ΝΟΥΟΝ ΝΙΜ
 Ν̄ΖΗΤ̄C ΕΤ̄Ρ̄CΟΥΦΩ
 Ζ̄Ν Τ̄CΚΑΛΑΖΗ ĨΨΙC
 ΝΕΒΟΤ ΤΕΤCΟΤ̄Π
 20 ΠΑΡΑ ΤΠΕ Μ̄Ν ΠΚΑΖ
 ΑΥΩ ΝΤΕΡΕ ΠΑΓΕΛΟC ΟΥ
 Ω̄Ν̄ ΝΑC ΕΒΟΛ ΠΕ
 ΧΑC ΝΑC ΧΕ ΧΑΙΡΕ Τ̄Ν
 ΤΑCΔ̄Ν̄ΖΜΟΤ ΠΧ̄C
 25 Ν̄ΜΜΕ ΕΙC̄ΖΗΗΤΕ
 Τ̄ΡΑΩ̄Ω̄ ΝΤΕΧΠΟ

6 fortasse legendum ΑΓΧΟΟΥ | 12 fortasse legendum ΑΓΧΟΟΥ | 19 ΤΕΤCΟΤ̄Π
 prius script ΤΑΤCΟΤ̄Π | 21 ΑΓΕΛΟC = ἄγγελος | 23 seqq Luc i, 28 b, 31 (Horner) | 25-
 26 Horner ΑΥΩ ΕΙC̄ΖΗΗΤΕ ΤΕΝΑΩ etc

p. 10, col. i

Ī
 ÑΟΥΦΗΡΕ ÑΤΕ
 ΜΟΥΤΕ ΕΠΩΡΑΝ
 ΧΕ ΙϚ ΑΥΩ ÑΤΕΥ
 ΝΟΥ ÑΤΑϚΧΕ ΝΑΙ
 5 ΝΑΣ ΑΣΩΩ ΖΙ
 ΤΗ ΠΣΩΤΗ Ñ
 ÑΣΜΑΑΧΕ ΜÑ ΠΑΣ
 ΠΑΣΜΟΣ ÑΠΑΡΧΑΓ
 ΓΕΛΟΣ ΓΑΒΡΙΗΛ
 10 ΠΩΗΡΕ ÑΠΝΟΥ
 ΤΕ ΒΩΚ ΕΠΕΣΗΤ
 ΕΤ̄ΣΚΑΛΑΖΗ Ζ̄Ñ
 ΟΥΜ̄ΝΤΑΤΙΜΕ
 ΕΡΟΣ ΤΙΠΑΡΑΓΑ
 15 ΛΕΙ ÑΜΟΚ Ω ΠΑΡ
 ΧΑΓΓΕΛΟΣ ΕΤΟΥ
 ΛΑΒ ΓΑΒΡΙΗΛ
 ΠϚΛΙΩ̄ΜΝΟΥϚΕ
 ÑΠΩ̄ÑΖ ÑΤΕ
 20 ῤ̄ΚΕΙ ΕΤΜΜΗΗ
 ΤΕ ÑΠΟΟΥ Ζ̄Μ
 ΠΕΙΝΟΒ ÑΦΑ
 ΕΤΠΟΡΩ ΕΒΟΛ
 ÑΠΟΟΥ ÑΓΣΜΟΥ
 25 ΕΠΕΙ ΝΟΒ ÑΜΗ

p. 10, col. ii

ΗΘΕ ΕΤΣΩΟΥΖ
 ΕΖΟΥΝ Ζ̄Μ ΠΕΚ
 ΡΑΝ ΕΤΟΥΑΑΒ
 ΚΑΪΓΑΡ ΕΙΣ ΠΕΚ
 5 Χ̄C ΖΑΖΤΗΝ Μ̄
 ΠΟΟΥ ΑΥΩ ΠΕΝ
 ΧΟΕΙC ΤΗΡ̄Ν Μ̄Ν
 ΝΕΦΑΓΓΕΛΟC ΤΗ
 ΡΟΥ ΕΤΟΥΑΑΒ Μ̄Ν
 10 Τ̄ϞΜΑΑΥ Μ̄ΠΑΡ-Θ-Ε
 ΝΟC ΕῩΡΩΑ ΝΑΚ
 ΑΥΩ ΤΑΓΓΕΛΙΚΗ
 ΤΗΡ̄C Ν̄ΑCΩΜΑ
 ΤΟC ΕΥΡΑΩΕ Ν̄Μ
 15 ΜΑΚ Ζ̄Μ ΠΕΖΟΟΥ
 Μ̄ΠΟΥΩΝ̄Ζ ΕΒΟΛ
 Μ̄ΠΕΚΡΑΝ ΕΤΟΥ
 ΑΑΒ Ω ΓΑΒΡΙ
 ΗΛ ΠCΟΛC̄Λ Ν̄
 20 ΤΑΓΓΕΛΙΚΗ ΑΥ
 Ω ΠΦΟΥΦΟΥ Ν̄
 Ν̄ΤΑΓΜΑ Ν̄Μ
 ΠΗΥΕ ΟΥΝΟΒ
 ΤΕ Τ̄ΙΜΗ Ν̄ΤΑ
 25 ΠΝΟΥΤΕ ΤΑΑC ΝΑΚ

23 ΟΥΝΟΒ ΤΕ Τ̄ΙΜΗ lege ΟΥΝΟΒ ΤΕ Τ̄ΙΜΗ

p. 11, col. i

2̄N TP̄E M̄N PKA2
 2̄N TP̄E M̄N AY
 MOYTE EPOK XE
 QAIΩ̄MNOYQE
 5 N̄NĪAĪWN N̄
 POYOEIN ZIX̄M
 PKA2 ΔE AYMOY
 TE EPOK XE PAΓ
 GELOS N̄PPAΦE
 10 ETBE TNO6 N̄
 OĪKONOMĪA N̄
 WPHP̄E N̄TAΥ
 TANZOYTK̄ N̄
 MOC Ω̄ ΓAB
 15 P̄HA ΠAIAKO
 NITHC ETO N̄
 ZOΓ NAME KAĪ
 ΓAP N̄TEPE N̄
 TAΓAIKOC TΩ
 20 OYH EX̄N ΔANI
 HA ΠEΠPOΦH
 THC AYNOYXE
 N̄MOQ EPCHT
 EPΦHI N̄M̄
 25 MOYI AQΘAĪ

18 TAΓAIKOC = τακτικός | 23 EPCHT lege EP̄ECHT

ἰᾶ

p. 11, col. ii

ΒΕ ΕΜΑΤΕ ΕΤΒΕ
 ΠΕΖΚΟ Μ̄Ν ΠΙΒΕ
 ΠΑΡΧΑΓΓΕΛΟΣ ΔΕ
 ΕΤΟΥΛΑΒ ΓΑΒΡΙ
 5 ΗΛ ΑΦΩ̄ΝΖΤΗΓ
 ΖΑΡΟΓ ΖΙΤ̄Ν ΤΚΕ
 ΛΕΥCIC ἡ̄π̄q̄x̄c
 ΑΦΑΜΑΖΤΕ ἡ̄
 ΠΓΩ ἡ̄ΤΑΠΕ ἡ̄
 10 ΑΥΑΚΟΥΜ Μ̄Ν ΠΑ
 ΡΙCΤΩΝ ΕΤ̄Ν
 ΤΟΟΤΓ ΑΦΑΦ̄Τ̄q̄
 Ζ̄Ν ΘΟΡΜΗ ἡ̄ΠΕ
 Π̄ΝΑ ΧΙΝ ΔΙΟΥ
 15 ΔΑΙΑ ΦΑ ΤΒΑΒΥ
 ΛΩΝ ἡ̄ΖΜΕΤΟ
 CΕ ἡ̄ΜΟΝΗ ΑΦ
 ΧΙΤ̄q̄ ἡ̄ΤΕΥΝΟΥ
 ΕΠΩΗΙ ἡ̄ΝΙΜΟΥΙ
 20 ΑΦ† ἡ̄ΠΑΡΙCΤΟΝ
 ἡ̄ΔΑΝΙΗΛ ΑΦΟΥ
 ΩΜ ΑΦCΜΟΥ Ε
 ΠΝΟΥΤΕ ΕΦΧΩ
 ἡ̄ΜΟC ΧΕ ΑΚ̄p̄

10 ΑΥΑΚΟΥΜ sic pro ΑΒΑΚΟΥΜ, lege ΑΒΒΑΚΟΥΜ | ΑΡΙCΤΩΝ = ἄριστον |
 16-17 ΖΜΕΤΟCΕ lege ΖΜΕΤΑCΕ | 21 ΔΑΝΙΗΛ prius script ΤΑΝΙΗΛ

p. 12, col. i

18
 ΠΑΜΕΕΥΕ ΠΧ̄C
 ΜΠΕΚΚΩ Ν̄CΩΚ
 Ν̄ΝΕΤΜΕ Μ̄ΜΟΚ
 Ν̄ΤΟQ ΟΝ ΠΕΝ
 5 ΤΑQΩΤΑΜ Ν̄
 ΤΑΠΡΟ Ν̄ΜΜΟΥΙ
 ΧΕ Ν̄ΝΕΥΕΝΩΧ
 ΛΕΙ ΝΑQ Ν̄CΑΩQ̄
 Ν̄ΖΟΟΥ ΕQ̄Ν̄ΠΕ
 10 CΗΤ Μ̄ΠΩΗΙ Ν̄
 Μ̄ΜΟΥΙ ΓΑΒΡΙ
 ΗΛ ΠΑΡΧΑΓΓΕ
 ΛΟC ΠΕΝΤΑQΟΥ
 ΩΝ̄Ζ ΕΒΟΛ ΕΔΑ
 15 ΝΗΛ ΑQΤCΑ
 ΒΟQ ΕΘΟΡΑCΙC
 ΚΑΤΑ ΘΕ ΕΤ
 CΗΖ ΧΕ ΓΑΒΡΙ
 ΗΛ ΜΑΤCΑΒΕ
 20 ΠΑΙ ΕΘΟΡΑCΙC
 ΑΥΩ ΧΕ ΕΙC ΠΡΩ
 ΜΕ ΓΑΒΡΙΗΛ
 ΑQΕΙ ΦΑΡΟΙ ΑQ
 ΤΙΔΟΜ ΝΑΙ Ν̄
 25 ΘΕ Ν̄ΦΟΡΠ̄ ΑQ
 ΓΑΒΡΙΗΛ ΠΑΡ

4 Ν̄ΤΟQ prius script Ν̄ΤΑQ | 5 lege Ν̄Ν̄ΤΑΠΡΟ | 25 ΑQ deletum

p. 12, col. ii

χαγγελος πενταρ
 ων̄ζ εβολ nza
 χαριac ζ̄m πρ̄πε
 ακιρυζε naq m̄
 5 πεχπο n̄iωzan
 nnc ayw n̄tep̄q
 p̄apic̄toc aqapoφα
 ne exwq n̄oȳm̄nt
 m̄po γαβριηλ
 10 on πενταροyω
 n̄ζ εβολ n̄nψooc
 εqtaψeoeiψ
 naγ m̄πnoδ̄ n̄
 ψ̄mnoyq̄e ete
 15 πεχπο πε m̄πnoy
 te πoγoc εβολ
 ζ̄n teζ̄ibe m̄me
 n̄atx̄b̄in te-θ-ε
 oτοκοc μαρ̄ia
 20 γαβριηλ παρχαγ
 γελoc πενταρε̄i
 ne εβολ n̄n̄ζ̄braī
 oc n̄tk̄x̄maloc̄i
 a aqnoζ̄m̄ m̄πλα
 25 oc ζ̄m̄ πκαζ̄ n̄
 teγ̄m̄nt̄zm̄zaa

2 ω̄n̄ζ lege oȳω̄n̄ζ | 17 ζ̄ibe sic pro ζ̄iaibe | 23 κ̄x̄maloc̄ia = αἰχμαλωσία |
 24 aqnoζ̄m̄ sic pro aqnoȳζ̄m̄ | 25 fortasse legendum εβολ ζ̄m̄

p. 13, col. i

ΛΗΤΟΥΧΟΟΥ Ζ̄Ν
 ΤΕΡΙΜΟΣ ΛΗΕΙ
 ΡΕ Ν̄ΝΕΪΜΑΕΙΝ
 Ζ̄Ν ΤΔΙΧ Μ̄ΜΩ
 5 ΥСНC ΠΑΡΧΗ
 ΠΡΟΦΥΤΗΣ
 ΓΑΒΡΙΗΛ ΟΝ ΠΕ
 ΠΙCΤΟΛΟΦΟΡΟC
 ΕΤΟ Ν̄ΖΟΤ Ζ̄Ν
 10 ΤΜΗΗΤΕ Ν̄ΤΑΓ
 ΓΕΛΙΚΗ Ν̄ΤΟQ
 ΟΝ ΠΕ ΠQΑΙΩ̄Μ
 ΝΟΥQΕ Ζ̄Ν ΤΜΗ
 ΗΤΕ Ν̄Ν̄ΑΓΓΕΛΟC
 15 ΓΑΒΡΙΗΛ ΟΝ ΠΕ
 ΠΜΙΤΑΤΩΡ Μ̄
 ΠΠΑΝΤΩΚΡΑ
 ΤΩΡ ΛΥΩ ΠΟΪ
 ΚΟΝΟΜΟC Ν̄
 20 ΤΜ̄ΝΤΕΡΟ Ν̄Μ̄
 ΠΗΥΕ Ω̄ ΓΑΒ
 ΡΙΗΛ ΠQΑΙΩ̄Μ
 ΝΟΥQΕ ΕΤΟ Ν̄
 ΖΟΤ ΕΡΕ ΝΙΜ
 25 ΝΑΩΧΩ Μ̄ΠΕΚ
 ΝΟΔ Ν̄ΕΟΟΥ

7 lege ΓΑΒΡΙΗΛ ΟΝ ΠΕ ΠΕΠΙCΤΟΛΟΦΟΡΟC | 9 lege Ν̄Ν̄ΖΟΤ | 16 ΜΙΤΑΤΩΡ =
 μητάτωρ = metator | 23 lege Ν̄Ν̄ΖΟΤ

iī

p. 13, col. ii

αω ἡλας ἡσαρ̄ξ ἡ
 ρωμε ἡταυωωπε
 ριχ̄μ πκαζ πετναω
 χω ἡπεκνοδ ἡε
 5 οογ ω παρχαγγε
 λος γαβριηλ πεταζ
 ερατ̄q ἡπῆτο ε
 βολ ἡππουτε ἡου
 οειω nim κατα
 10 θεε ἡτακρ̄μῆντ
 ρε ἡzaχαριας
 ζ̄μ πρ̄πε χε ανοκ
 πε γαβριηλ πεταζ
 ερατ̄q ἡπῆτο ε
 15 βολ ἡππουτε
 αω ἡζητ ἡρωμε
 καν ογσοφος πε
 παρα ογον nim ἡ
 ταυωωπε ριχ̄μ
 20 πκαζ πετναω
 ἡφανης-θαι nan
 ἡπ̄κταϊο ω παρ
 χαγγελος γαβρι
 ηλ παπζο ετωου
 25 εραωε εβολ ρι ου

2 lege ἡταυωωπε | 12-15 Luc i, 19 (Horner) | 21 ἡφανης-θαι sic

p. 14, col. i

IĀ

NOQ KAI ΓAP M̄N
 TAIΟ EQΦHΨ M̄N
 ΠEKTAΪO EBOL
 XE EKAZEPATK

5 M̄PM̄TO EBOL
 M̄PNOYTE N̄OY
 OEIΨ NIM EK
 COΠC̄T̄I M̄MOQ
 EX̄M̄ ΠΓENOC TH

10 P̄Q N̄AΔAM
 AYΨ M̄PNAΥ E
 ΨAPE N̄TAGMA
 THPOY N̄NAG
 ΓEΛOC M̄N NEI
 15 XEIPOYBEIN M̄N
 N̄CEPAPFEIN ΠAZ
 TOY M̄PM̄TO E
 BOL M̄PNOYTE
 EY† N̄TEZOMO

20 ΛOΓICIC M̄N ΠE
 OOY M̄N ΠTAΪO
 M̄N TBOH M̄
 ΠNOYTE ΠPPO

p. 14, col. ii

ΝΤΠΕ Μ̄Ν ΠΚΑΖ
 ΕΥΩΩ ΕΒΟΛ ΕΥ
 ΧΩ Μ̄ΜΟС НΟΥ
 ΕΙΩ ΝΙМ ΧΕ ΚΟΥ
 5 ΛΑΒ ΚΟΥΛΑΒ ΚΟΥ
 ΛΑΒ ΠΧ̄С САВА
 ΩΘ Μ̄ΠΗΥΕ Μ̄Ν
 ΠΚΑΖ ΜΕΖ ΕΒΟΛ
 Ζ̄М ΠΕΚΟΟΥ
 10 ΩΑΡΕ ΠΝΟΒ̄ Н̄
 ΑΡΧΗСТРАΤІ
 ГОС ΠϞΑΙΩ̄М
 НΟΥϞΕ Μ̄ΠΩΝ̄Ζ
 ΓΑΒΡΙΗΛ Μ̄Ν ΠΝΟΒ̄
 15 Н̄ΑΡΧΗСТРА†
 ГОС ΜΙΧΑΗΛ
 ΠΑΡΧΩΝ Н̄М̄
 ΠΗΥΕ ΩΑΥΠΑΖ
 ΤΟΥ Μ̄Π̄М̄ТО Ε
 20 ΒΟΛ Μ̄ΠΝΟΥΤΕ
 ΕΤΖΜΟΟС Ζ̄І
 Π̄ϞΘΡΟНОС ΕΥ
 ΧΩ Μ̄ΜΟС

3 lege ΝΟΥΟΕΙΩ | 4-9 Is vi, 3 | 9 lege ΠΕΚΕΟΥ

p. 15, col. i

ΧΕ ΠΧ̄C ΠΝΟΥ
 ΤΕ ΠΠΑΝΤΩΚΡΑ
 ΤΩΡ ΝΑ ἸΠΕΚ
 ΛΑΟΣ Ω̄Ν ῶΤΗΚ
 5 ΕΧ̄Μ ΠΕΚΕΪΝΕ
 Μ̄Ν ΤΕΚΖΙΚΩΝ
 CΩΤΕ ἸΠΖΩΒ
 ἸΝ̄Γ̄ΔΙΧ Μ̄
 Π̄ΡΧΙ ΚΑΤΟΙΓΟ
 10 ΡΙΑ ἸΤΕ ΠΧΑ
 ΧΕ ΕΖΟΥΝ ΕΡΟΟΥ
 ΧΕ ΦΜΟCΤΕ Ἰ
 ΝΕΚΖ̄ΜΖΑΛ
 †ΔΟΜ ἸΝΕΙΡΩ
 15 ΜΕ ἸΤΑΚΤΑ
 ΜΙΟΟΥ ΚΑΤΑ ·
 ΠΕΚΕΙΝΕ Μ̄Ν
 ΤΕΚΖΙΚΩΝ
 CΜΟΥ ΕΠΖΩΒ
 20 ἸΝΕΥΔΙΧ ΛΥ
 ΖΑΝΕ ἸΠΚΑΡ
 ΠΟC ἸΠΕΥΚΑΖ

8 ἸΝ̄Γ̄ΔΙΧ sic pro ἸΝΕΚΔΙΧ | 9 ΚΑΤΟΙΓΟΡΙΑ = κατηγορία | 10 ἸΤΕ sic pro ἸΤ̄Ν

16

p. 15, col. ii

ΧΟΟΥ ΝΑΥ Ν†
 ΩΤΕ Μ̄Ν ΠΜΟΥΝ
 ΖΩΟΥ Μ̄ΠΕΥΟ
 ΕΙΩ ΤΗΡ̄Q ΑΝ̄Ι
 5 ΝΕ ΝΑΥ ΕΖΡΑΙ Μ̄
 ΠΜΟΟΥ Μ̄ΠΕΡΟ
 ΚΑΤΑ ΠΕΚΟΥΩΩ
 ΚΩ ΝΑΥ Μ̄ΝΕΥ
 Μ̄ΝΤΩΑQΤΕ
 10 Μ̄Π̄ΡQΙΩΠ Μ̄Μ
 ΜΑΥ ΕΤΒΕ ΝΕΥ
 ΑΝΟΜ̄ΙΑ ΧΕ
 ΚΣΟΟΥΝ ΧΕ Π̄Ι
 ΒΑΖΗΤ Μ̄ΔΙΑΒΟ
 15 ΛΟΣ ΕΤCΩΡ̄Μ
 Μ̄ΠΕΥΖΗΤ Μ̄
 CΑΒΟΛ Μ̄ΜΟΚ
 ΑΥΩ Μ̄ΠΕΥΛΟ
 ΕΥΠΟQ̄Τ ΕΧ̄Μ
 20 ΠΕΥΖΟ ΕΥΠΑ
 ΡΑΚΑΛΕΪ Μ̄ΜΟQ
 Μ̄ΠΕΖΟΟΥ Μ̄Ν
 ΤΕΥΩΗ ΩΑΝ

1 Ν†ΩΤΕ sic pro Μ̄ΤΕΙΩΤΕ | 8 lege ΚΩ ΝΑΥ ΕΒΟΛ | 14 ΒΑΖΗΤ sic pro ΟΥΑΖΗΤ.
 lege ΟΥΑΖΙΖΗΤ cf infra p. Μ̄ col. i ll 15-16 | 19 ΕΥΠΟQ̄Τ sic pro ΕΥΠΑQ̄Τ vel ΕΥ-
 ΠΑΖΤΟΥ

p. 16, col. i

īṣ
 ṭṙḳω εβολ ḿṗṙ
 εινε ḿṇ ṭṙḳικων
 ṇτε ṇḳḿṇṭωα
 νεḟτηḳ ταḟοοṽ
 5 ṭηροṽ ḟṭṭṇ νεṽ
 σοṗṣṭṭ ἄλλα †
 παρακαλει ḿ
 μοκ ṱ παραχαḡ
 γελοσ ετοṽααβ
 10 ḳω νηṽ εβολ
 χε αἷτολμα εṽ
 ḟωβ παρα παḿ
 ṗωα λṽω παρα
 ναμετρον ε
 15 ṭραωαχε επεκ
 ταἰο λṽω ḿπε
 ταπολογια ḿπα
 λας εṭḟοχḅ
 εṗκαταλαβανε
 20 ṇοṽκοṽἱ ḿμε
 λος ḟṭṭ πεκταιο
 ḳροṗε ṇḟἱ πνοḟ
 ṇṙρο ḿμε ις

3 ṇḳḿṇṭωανεḟτηḳ sic pro νεḳḿṇṭωανεḟτηḳ | 10 νηṽ lege νηἱ pro ναἱ |
 14 να fortasse legendum πα | 20 μελοσ fortasse sic pro μέρος | 22 ḳροṗε sic pro
 ḳρωṗε

p. 16, col. ii

ΠΕΧ̄C ΕΤΑΪΟΚ
 ΚΑΤΑ ΠΕΚ̄ΜΠΩΛ
 †ΝΑΚΤΟΪ ΝΤΑΧΩ
 ΕΡΩΤ̄Ν ΝΖΕΝΚΟΥΪ
 5 Ζ̄Ν ΝΒΟΜ Μ̄Ν ΝΕ
 ΩΠΗΡΕ Μ̄ΠΝΟΒ
 ΝΑΡΧΑΓΓΕΛΟΣ ΓΑΒ
 ΡΙΗΛ ΝΑΪ ΝΤΑΥ
 ΩΩΠΕ Ζ̄Ν ΠΜΑΡ
 10 ΤΙΡΙΟΝ ΕΤΟΥΑ
 ΛΒ ΠΑΪ ΕΤ̄ΝCΩ
 ΟΥΖ ΕΡΟQ ΕΥΕΟ
 ΟΥ Μ̄ΠΝΟΥΤΕ
 Μ̄Ν Π̄QΝΟΒ ΝΑΡ'
 15 ΧΑΓΓΕΛΟΣ ΕΤΟΥ
 ΛΑΒ ΓΑΒΡΙΗΛ
 ΠΑΪ ΕΤ̄ΝΡΩΛ
 ΝΑQ Μ̄ΠΟΟΥ
 ΝΕῩΝ ΟΥΡΩΜΕ
 20 ΔΕ ΝΡ̄ΜΛΟ
 Ζ̄Ν †ΠΟΛΙC Ε Π̄Q
 ΡΑΝ ΠΕ ΦΪΛΙΠ
 ΠΟC ΠΑΪ ΔΕ ΝΕ

p. 17, col. i

ΟΥΡ̄Μ̄ΜΑΟ ΕΜΑ
 ΤΕ ΠΕ Ζ̄Μ ΠΝΟΥΒ
 Μ̄Ν ΠΖΑΤ Μ̄Ν Ν̄
 Τ̄ΒΝΟΟΥΕ ΑΥΩ
 5 ΚΑΤΑ ΘΕ ΕΤΟΥ
 ΧΩ Μ̄ΜΟC ΕΤ
 ΒΗΗΤ̄Q ΟῩΝ
 ΤΑΑQ ΖΟΥΟ Ε
 ΤΑΙΟΥ Ν̄ΔΙΤΙ
 10 ΝΑΡΙΟΝ Ν̄ΝΟΥΒ
 ΕΝΕ ΟΥΝΟΔ ΓΑΡ
 ΠΕ Μ̄ΠΡΑΓΜΑ
 ΤΕΥΤΗC ΕQΧΙ
 ΤΙ Ζ̄Ν ΖΑΖ Ν̄
 15 ΧΩΡΑ ΑΥΩ ΕΡΕ
 ΖΑΖ Ν̄ΡΩΜΕ Ρ̄
 ΖΩΒ ΖΑΡΟQ Ζ̄Ν
 ΝΕΧΩΡΑ Ν̄ΒΟΛ
 ΕΥΕΙΝΕ ΝΑQ Ν̄
 20 ΟΥΝΟΔ Μ̄ΠΡΑΓ
 ΜΑΤΙΑ Ζ̄Ν ΝΕ
 ΧΩΡΑ ΤΗΡΟΥ
 ΑΥΩ ΝΕΥCΜΟΥ

7-8 ΟῩΝΤΑΑQ sic pro ΟῩΝΤΑQ sed videtur legendum ΝΕΥΝΤΑQ | 9 in margine
 numerus Ν̄ = 50 | 9-10 Ν̄ΔΙΤΙΝΑΡΙΟΝ lege Ν̄ΔΙΝΤΙΝΑΡΙΟΝ = κεντηνάριον (?) vel
 κεντηνάριος

īz

p. 17, col. ii

ΕΡΟQ ΕΜΑΤΕ ΕΤ
 ΒΕ ΤῴδΙΝῚΩΒ
 ΕΤΝΑΝΟΥC ΠΑΪ
 ΔΕ ΝΕ ΟΥΑΓΑΠΗ
 5 ΤΟC ΠΕ ἸΜΑΪ ΖΗ
 ΚΕ ἸΑΓΑΘΟC
 ΛΥΩ Ἰῴ† ἸΖΕΝ
 ΝΟδ ἸΑΓΑΠΗ Ἰ
 ΛΦΟΟΥ ἸἸΖΗΚΕ
 10 ἸἸ ἸΟΡΦΑΝΟC
 ΛΥΩ ΟΝ Ἰῴ†
 ἸΖΕΝΝΟδ ἸΑ
 ΓΑΠΕ ΕΖΟΥΝ Ε'
 ΠΤΟΠΟC ἸΠΑΡ
 15 ΧΑΓΓΕΛΟC ΕΤΟΥ
 ΛΑΒ ΓΑΒΡΙΗΛ
 ΕΠΕΙΔΗ ἸῴΟΥ
 ΗΗΖ ΖΙΤΟΥΩQ
 ἸΠΤΟΠΟC ἸΠΑΡ
 20 ΧΑΓΓΕΛΟC ΕΤΟΥ
 ΛΑΒ ΓΑΒΡΙΗΛ
 ΝΕΥῚΝ ΟΥΡΩΜΕ
 ΔΕ ἸΖΗΚΕ ΟΥ
 ΗΗΖ ΖΙΤΟΥΩQ

8 ἸΑΦΟΟΥ sic pro ΕΝΑΦΟΥ | 17 ἸῴΟΥΗΗΖ sic pro ΝΕΦΟΥΗΗΖ et ita saepe |
 23-24 ΟΥΗΗΖ lege ΕΦΟΥΗΗΖ

p. 18, col. i

ἰῆ
 ΕΠ̄ϞΡΑΝ ΠΕ ΣΤΕ
 ΦΑΝΟΣ ΠΑΪ ΔΕ
 ΝΕϞΦΛΑΤ Ἰ̄
 ΤΕΖΡΕ Ἰ̄ΠΕΖΟ
 5 ΟΥ ΠΕΖΟΟΥ
 ΦΙΛΙΠΠΟΣ ΔΕ
 ΠΡΩΜΕ Ἰ̄Ρῆ
 ΜΑΟ ΝΕϞΧΩ
 ΡΗΓΕΪ Ἰ̄ΠΡΩΜΕ
 10 Ἰ̄ΖΗΚΕ Ἰ̄Τ̄Ϟ
 ΧΡΙΑ ΤΗΡ̄C ΚΑ
 ΤΑ ΟΥΑΓΑΠΕ
 Ἰ̄ΤΕ ΠΝΟΥΤΕ
 ΖΙΤ̄Ṇ ΤϞΜ̄ṆΤ
 15 ΑΓΑΘΟΣ ΕΠΕΪ
 ΔΗ Ἰ̄ϞΟΥΗΗΖ
 ΖΙΤΟΥΩϞ ΚΑ
 ΤΑ ΘΕ Ἰ̄ΤΑΙ
 ΩΡ̄ΠΧΟΟΣ
 20 ΣΤΕΦΑΝΟΣ
 ΔΕ ΠΡΩΜΕ Ἰ̄
 ΖΗΚΕ ΝΕϞΝΟΪ
 Ἰ̄CΖΑΪ ΚΑΛΩC

p. 18, col. ii

πρῆμαο δε
 νε ογαφελlic
 πε νεqνοι αν
 ἱc2aῖ αυω 2a2
 5 ἱcоп neφaq
 τpe cтeφaнoc
 πpωme ἡ2hke
 cмῆn neqлoγoc
 naq mῆn neqe
 10 πitpoc mῆn
 ἡpωme eтπpaγ
 maтeyε 2apoq
 αυω ne aqтaн
 2oyῥῑ eneqla
 15 γoc тнpoγ eγ
 c2aῖ ἡca 2wв
 nim eπwq πε
 αυω 2a2 ἱcоп
 a npωme eт
 20 xitῑ mῆn πpῆ
 maο tῑ ἡ2eн
 noδ ἡxpῆma
 ἡπpωme ἡ2h

2 αφελlic = ἀφελής | 3 NOI = νοεῖν

p. 19, col. i

κε ῥ̄ν οὐ
 ρωπ τα ῥ̄
 λαν-θ-ανε ἡπ̄ρ̄
 μαο ῥ̄ν νεϑλο
 5 ρος ταροϋϥῖ
 ἡπετῥαῖτηγ
 χε ἡνεϩειμε
 οϥῥοοϥ δε εβολ
 ῥ̄ν οϥῥοοϥ
 10 α πρωμε ἡῖηκε
 ῥ̄ρ̄μμαο κοϥῖ
 κοϥῖ αλλα τῡῡτ
 ῥ̄ρ̄μμαο ετοϥ
 ναςωοϥ ἡ
 15 ρος εῖοϥν ῥ̄ν
 οϥχινδον̄
 σναχωϣε
 εβολ ῥ̄ν οϥδε
 πη κατα θε
 20 ετ̄ῡῡῡοϥεῡ
 πῥωβ νητ̄ῡ
 εβολ κατα
 πωαχε ἡπ̄με

p. 20, col. i

Ὶ
 ΠΝΑΥ ΕΤῚΚΝΑ
 ΨΙΝΕ Ν̄СА ΝЕК
 ΝΟΥΒ †ΝΑΤΑ
 ΑΥ ΝΑΚ Μ̄Ν ΠῚΚ
 5 ΜΕΡΟС Ὶ̄Ν ΠΕ
 ΤῚΝΑΧΠΟQ Ν̄
 ΖΗΤΟΥ ΕΙΕΥ
 ΧΑΡΙCΤΟΥ ΝΑΚ
 ΠΕΧΕ ΠΡΩΜΕ
 10 Ν̄ΡΜΜΑΟ ΝΑQ
 ΧΕ ΒΩΚ Ν̄ΓCΜ̄Ν
 ΠΕΚΡΑΜΜΑ†
 ΟΝ ΝΑἰ ΕΠΕΤῚΚ
 ῚΧΡῖΑ ῚΜΟQ
 15 ΑΥΩ ΤῚΝΑΤΑ
 ΑQ ΝΑΚ ΝΑΚ
 ΠΖΗΚΕ ΔΕ ΑQ
 ΖΜΟΟC ΑQCΜ̄Ν
 ΠΕΓΡΑΜΜΑΤῖ
 20 ΟΝ ῚΠΡΩΜΕ
 Ν̄Ρ̄ΜΜΑΟ Ε
 CΑΨQ Ν̄ΦΕ Ν̄
 ΖΟΛΟΚΟΤΤΙΝΟC
 ΕQΩῚῚΚ ῚΠΝΟΥ
 25 ΤΕ ΠΠΑΝΤΩ

7 ΕΥΧΑΡΙCΤΟΥ = εὐχαριστεῖν | 12 sic pro ΠΕΓΡΑΜΜΑΤΟΝ et ita saepe | 16 dele
 ΝΑΚ posterius | 22 in margine numerus copto-arabicus 700

p. 20, col. ii

ΚΡΑ ΤΩΡ
 ΤΑΡ̅Ϛ ΤΑΛΥ
 ΝΑϚ ἸΠΧΩΚ Ἰ
 ΟΥΡΟΜΠΕ ἸΝ
 5 ΤΠΑΦΕ ἸΠΕΤ̅Ϛ
 ΝΑΧΠΟϚ ἸΖΗΤΟΥ
 ΠΡ̅ἸΜΛΟ ΔΕ ΑϚ
 Χἱ ΜΠΕΓΡΑΜΜΑ
 †ΟΝ ΑϚΤἱ ἸΠСА
 10 Φ̅Ϛ ἸΦΕ ἸΖΟΛΟ
 ΚΟΤ†ΝΟС ἸΠΡΩ
 ΜΕ ἸΖΗΚΕ ΑϚ
 ΒΩΚ ΑϚΠΡΑΓΜΑ
 ΤΕΥΕ ἸΖΗΤΟΥ'
 15 ἸΦΟΜΤΕ ἸΡΟΜΠΕ
 ΑϚΤΙΖΗΥ ἸΖΕΝ
 ΑΦΗ ἸΧΡΙΜΑ
 ΑΥΩ ἸΠ̅ϚΦΙΝΕ
 ἸСА Τἱ ΛΑΛΥ Ἰ
 20 ΠΡ̅ἸΜΛΟ ΟΥΔΕ
 ΚΑΙΦΑΛΙΟΝ ΟΥ
 ΔΕ ΠΑΡΑΜἱΘΙΑ
 ΕἶΤΑ ἸΝ̅ἸСА
 ΖΕΝΖΟΟΥ ΕΝΑ

p. 21, col. i

ψωΟΥ Α ΠΡ̄Μ
 ΜΑΟ ΧΪ ἸΠΖΗΚΕ
 ΕΖΟΥΝ ΕΠQH̄Ι ΕΤ
 Ρ̄QCM̄N N̄QΛΟΓΟC
 5 ΝΑQ ΑΥΩ ἸΤΕ
 ΡΕΟΥΩΝ ἸΤΚΑ
 ΠCΑ ΕΤΕΡΕ ΝΕΚ
 ΡΑΜΜΑΤΙΟΝ ἸN̄
 ἸΧΩΩΜΕ ἸΖΗ
 10 Τ̄C ΕQΟΥΩΩ Ε
 ΖΕ ΕΝΕΧΑΡΤΗC
 ΕΤQΚΩΤΕ ἸCΩ
 ΟΥ ἸΤΕΡΕ CΤΕ
 ΦΑΝΟC ΔΕ ΠΡΩ
 15 ΜΕ ΕΤἸΨΑΧΕ
 ΕΡΟQ ΖΕ ΕΠ̄QΓΡΑΜ
 Τ̄ΙΟΝ ΑQΤΑΑC Ε
 ΖΟΥΝ ΖΑ Τ̄QΚΑ
 ΜΙCΙΟΝ ἸΠΕ ΠΡ̄Μ
 20 ΜΑΟ ΕΙΜΕ ΕΤΒΕ
 Τ̄QἸN̄ΤΒΑΛΖΗΤ
 ἸN̄ Τ̄QἸN̄ΤΖΑΠ
 ΛΟΥC ΑQΕΙ ΕΒΟΛ
 ἸΠΕ ΠΡΩΜΕ ΕΪ
 25 ΜΕ ΟΥΖΟΟΥ ΔΕ

5 ἸΤΕΡΕΟΥΩΝ lege ἸΤΕΡΕQΟΥΩΝ | 17 ΑQΤΑΑC lege ΑQΤΑΑQ | 18–19 Τ̄QΚΑ-
 ΜΙCΙΟΝ lege ΠΕQΚΑΜΙCΙΟΝ

p. 21, col.ii

κ̄α

ΕΒΟΛ Ζ̄Ν ΟΥΖΟΟΥ
 Α ΠΡΩΜΕ Ν̄ΖΗΚΕ
 Ρ̄Ρ̄ΜΜΑΟ ΚΟΥΪ
 ΚΟΥΪ ΑΛΛΑ ΕΠΕΙ
 5 ΔΗ Τ̄Μ̄ΝΤ̄Ρ̄Μ̄Γ̄Μ̄[Α]
 Ο ΕΤΟΥΣΩΟΥΖ
 Ν̄ΜΟC ΕΖΟΥΝ Ζ̄Ν
 ΟΥΧΙΝΔΟΝ̄C CΝΑ
 ΤΑΚΟ ΝΕCΧΩΦΡΕ
 10 ΕΒΟΛ Ζ̄Ν ΟΥΔΕΠΗ
 ΚΑΤΑ ΘΕ Ν̄ΤΑΪ
 Ω̄Ρ̄ΠΧΟΟC Ν̄ΤΕ
 ΡΕ CΤΕΦΑΝΟC ΔΕ
 ΒΩΚ ΕΠ̄ΓΗΪ ΑΓ
 15 ΠΕΩ ΠΕΚΡΑΜΜΑ
 †ΟΝ ΑΓΑΓ Ν̄ΛΑΚ̄Μ
 ΛΑΚ̄Μ ΑΥΩ ΠΕ
 ΧΑΓ Ζ̄Ν ΠΓΖΗΤ
 ΖΙΤ̄Ν ΝΕΓΜΕΕΥ
 20 Ε ΕΤ-ΘΟΟΥ Ν̄ΤΑ
 ΠCΑΤΑΝΑC ΝΟ
 ΧΟΥ ΕΠ̄ΓΖΗΤ
 ΧΕ ΑΛΗ-ΘΩC

4 ΕΠΕΙΔΗ = ἔπειτα | 16 ΑΓΑΓ sic pro ΑΓΑΛΑΓ | 20 ΕΤ-ΘΟΟΥ sic pro ΕΘΟΟΥ
 et ita saepe

p. 22, col. i

K̄B
 MĪT ΛΑΛΥ ἸΠΑΪ
 ΨΑ ΕΝΕΖ ḐM ΠĪ
 CAḲQ ḤΦΕ ḤZO
 ΛΟΚΟΤΤĪNOC
 5 ΕΤΕΙΧΡΕΩC†
 ἸMOQ NAQ
 AYΘ EQΨANXO
 OC NAĪ XE TAYY
 NAĪ TĪNAXOOC
 10 NAQ XE M̄NTAK
 ΛΑΛΥ EPŌĪ AY
 EIC ΠEKPAMMA
 TĪON ḤTAMAḐK̄
 ἸMOQ EΦΩΠE
 15 ZOΛOC TĪXPE
 ΩCTĪ NAK OY
 ΔE PΩ ἸΠΑΪ
 PXPĪA AN Ḥ
 NOYB ΛΛA
 20 TĪNAQĪTOY Ḥ
 TAṚṚMMAO Ḥ

1 MĪT sic pro MEIT | 5 XPEΩC† et 15 XPEΩCTĪ = *χρεωστέιν* | ante NAK supple
 ḤΛΑΛΥ (?) | 18 ḤNOYB lege ḤNEINOYB

p. 22, col. ii

2ΗΤΟΥ ΛΥΩ
 ΝΑΪ ΝΑΡΩΩΕ
 ΕΡΟΪ ΝΟΥΝΟΒ
 ΝΟΥΟΕΙΩ ΕΪΩΜ
 5 ΕΙΩ ΝΖΗΤΟΥ
 ΕΪΘΕΡΑΠΕΥΕ
 ΝΤΑΨΥΧΗ Μ
 ΠΩΡΠΜΕΕΥΕ
 ΡΩ ΜΠΕΤΣΗΖ
 10 ΧΕ ΠΑΤΘΗΤ
 ΣΕΝΑϞΪ ΝΤΚ
 ΨΥΧΗ ΝΤΟΟΤΚ
 ΝΕΝΤΑΚΣΒ
 ΤΩΤΟΥ ΕΥΝΑ
 15 ΩΩΠΕ ΝΝΙΜ
 ΕΙΤΑ ΧΕ ΝΕΝΩ
 ΣΚ ΖΜ ΠΩΑΧΕ
 ΜΝΝΣΑ ϞΤΟΕ
 ΔΕ ΝΡΟΜΠΕ Λ
 20 ΠΡΜΜΑΟ ΝΑΥ
 ΧΕ ΜΠΕ ΠΖΗΚΕ
 ΤΙ ΛΑΛΥ ΝΑϞ

4 ΕΪΩΜ sic pro ΕΙΟΥΩΜ | 16-17 ΝΕΝΩΣΚ sic pro ΝΝΕΝΩΣΚ | 18 in margine
 numerus copto-arabicus 4

p. 23, col. i

ΟΥΔΕ ΚΑΪΦΑΛΪ
 ΟΝ ΟΥΔΕ ΠΑΡΑ
 ΜΙΘΪΑ ΛΟΒΕ
 ΠΗ ΛΟΤ̄ΝΝΟ
 5 ΟΥ Ν̄ΣΩΟ Ν̄Ν̄Ο
 Ζ̄ΜΖΑΛ ΛΥΩ
 ΠΕΧΑΟ ΝΑΟ
 Ν̄ΤΕΡΟΕΪ ΦΑΡΟΟ
 ΧΕ ΜΑ ΝΑΪ Μ̄
 10 ΠΣΑΩΟ Ν̄ΦΕ
 Ν̄ΖΟΛΟΚΟΤ†
 ΝΟC ΕΤΖΑΖΤΗΚ
 ΧΕ †̄ΡΧΡΙΑ
 Μ̄ΜΟΟΥ ΠΑΤΝΟΥ
 15 ΤΕ ΔΕ ΕΤ̄ΜΑΥ
 ΛΟΖΙΤΟΟΤ̄Ο Ν̄
 ΑΡΝΑ Μ̄ΠΡ̄Μ
 ΜΑΟ Ν̄ΕΥCΕΒΗC
 ΕΤ̄ΜΑΥ ΧΕ
 20 Μ̄ΝΤ̄Κ ΛΑΛΥ
 ΖΑΖΤΗΪ ΟΥΔΕ

17 ΑΡΝΑ = ἀρνείσθαι

p. 23, col. ii

κτ̄

ἡπεκ† λααυ
 ναϊ̄ ενεζ̄ πεχε
 πρ̄μμαο̄ ναq
 ζ̄ν̄ οὐδ̄ω̄ντ̄ χε
 5 ὦ̄ πανομος
 namē μη̄ εις
 πεγραμματῖ
 on̄ ἡτοοτ̄ αν̄
 ἡτακς̄ἡντ̄q
 10 ἡμμαῖ̄ εσαῶq
 ἡψ̄ε̄ ἡζολοκοτ̄
 τινος̄ εις̄ †ε̄
 ἡρομπε̄ χιν̄ ἡ̄
 ταῖτααῡ νακ
 15 οὐ̄ μονον̄ χε̄
 ἡπεκ† παρα
 ραμι-θιᾱ ναῖ̄
 ζαροοὺ̄ αλλα
 εις̄ ζηητε̄ εκ̄
 20 οὐ̄ω̄ω̄ εqῖ̄ ἡ̄
 παλλοτρ̄ιον̄
 αqω̄ω̄β̄ νδ̄ῑ

11 in margine numerus copto-arabicus 700 | 12 in margine numerus copto-arabicus
 5 | 17 dele ρα | 22 αqω̄ω̄β̄ lege αqοὺω̄ω̄β̄

p. 24, col. i

KĀ
 ΠΖΗΚΕ ΧΕ ΕΩ
 ΧΕ ΠΕΚΓΡΑΜ
 ΜΑΤΟΝ ΖΑΖΤΗΚ
 ΛΥΕΙCQ NAĪ Ñ
 5 ΤΑΝΑΥ ΕΡΟQ
 ΛΥΩ ÑΤΑΒΩΚ
 ÑΤΑΤĪ ΠΑΗĪ
 M̄N ΝΑΦΗΡΕ
 ÑΤΑΜΑΖK Ñ
 10 CΑΦQ ÑΦΕ Ñ
 ΖΟΛΟΚΟΤΤĪN
 ΟC ΠR̄MMAO ΔΕ
 ΛQΜΕΩT ΝΕΚ
 ΓΡΑΜΜΑΤΙΟΝ
 15 ΤΗΡΟΥ M̄N Ñ
 ΧΑΡΤΗΣ M̄ΠQ
 ΖΕ ΕΡΟQ ΛQ
 ΕΙΜΕ ÑΤΕΥΝΟΥ
 ΧΕ ÑΤΑQΖΟQ̄T
 20 ÑΧΙΟΥΕ ΛΥ
 Ω ΠΕΧΛQ ΝΑQ
 ΧΕ ÑCΟΟΥΝ
 ΛΙΕİME ΧΕ Ñ

19 ÑΤΑQΖΟQ̄T lege ÑΤΑQΖΟQ̄T̄ | 22 ÑCΟΟΥΝ lege ÑCΟΟΥT̄N (?)

p. 24, col. ii

ΤΟΚ ΠΕΝΤΑΚ
 ϣΙΤ̃ϣ ἸΧΙΟΥΕ
 ΠΛΗΝ ΕΨΧΕ ΕΚ
 ΘΑΡΕΪ ῒ̃Μ ΠΕΚ
 5 ΖΗΤ' ΧΕ ἸΠΕΪ
 ΤΙ̃ ΝΑΚ ἸΠCΑΨ̃ϣ
 ἸΨΕ ἸΖΟΛΟΚΟΤ
 ΤΙ̃ΝΟC ΑΜΟΥ
 ΜΑΡΟΝ ΕΠΤΟΠΟC
 10 ἸΠΑΡΧΑΓΓΕΛΟC
 ΕΤΟΥΑΑΒ ΓΑΒΡΙ
 ΗΛ ΕΤῒ̃Ν ΠΕΝ
 ΖΙΡ ἸΓΩΡ̃Κ ΝΑΪ
 ἸΓΠΛΗΡΟΦΟΡΕΪ'
 15 ἸΜΟΪ ΑΥΩ ΤΙ̃
 ΝΑΒΩΛ ἸΜΜΑΚ
 ΠΑΤΖΗΤ ΕΤῒ̃ΜΑΥ
 ΑϣΝΕΧ ΘΟΤΕ Ἰ
 ΠΧ̃C ἸCΑΒΟΛ Ἰ
 20 ΜΟϣ ἸΝ ΤΑΨΗ
 ἸἸΠΕΤΝΑΝΟΥϣ
 ἸΤΑϣΠΑΘΕ ἸΜΟ
 ΟΥ ΕΒΟΛ ΖΙΤΟΟΤ̃ϣ

4 ΘΑΡΕΪ = θαρρεῖν

p. 25, col. i

ἡπρῖμαο ἡ
 εὔσεβης ἐτῖ
 μαγ εαϣῖρω
 βῶ ἡπετση
 5 χε πῡς νατα
 κο ἡοῦον νιμ
 ἐτχω ἡπῶλ
 αὔω πεχαϣ ἡ
 πρῖμαο χε
 10 μαρον ἡτα
 ωῖκ νακ αὔ
 ω ἡτεῦνοῦ
 αὔμοοφε ἡἡ
 νεῦερηῦ ψαν
 15 τοῦβωκ ἐζοῦν
 ἐπτοπος ἡ
 παρχαγγελος
 γαβριηλ αὔω
 αὔνοῶ ἡμη
 20 ηῶε σωοῦ
 ἐροοῦ αὔῖωπη
 ρε ἡπενταϣ

21-22 αὔῖωπηρε sic pro εὔῖωπηρε (?)

p. 25, col. ii

KĒ

5 Ϟⲱⲡⲉ ⲡⲣ̅ⲓⲙⲁⲟ
 ⲗⲉ ⲛⲉⲓⲛⲱ ⲓ̅ⲙⲟⲥ
 ⲓ̅ⲡⲓⲁⲛⲓⲕⲉ ⲕⲉ ⲙⲁ
 ⲛⲁⲓ̅ ⲓ̅ⲡⲥⲁⲱⲉ̅ ⲓ̅
 10 Ϟⲉ ⲛ̅ⲓⲟⲗⲟⲕⲟⲧⲓ̅
 ⲛⲟⲥ ⲛ̅ⲧⲁⲓⲧⲁⲗⲱ
 ⲛⲁⲕ ⲓ̅ⲡⲣⲱⲣ̅ⲕ ⲓ̅
 ⲛⲟⲩⲕ ⲛ̅ⲧⲉ ⲟⲩⲡⲉⲧ
 ⲭⲟⲟⲩⲱ ⲧⲁⲓⲟⲕ ⲡⲁ
 15 ⲧⲭⲏⲧ ⲗⲉ ⲉⲧ̅ⲓ̅
 ⲙⲁⲩ ⲡⲉⲕⲁⲓⲛⲱ ⲕⲉ
 ⲓ̅ⲛ̅ⲧⲁⲕ ⲗⲁⲗⲱ ⲓ̅ⲁ
 ⲓ̅ⲧⲏⲓ̅ ⲡⲉⲕⲉ ⲡⲣ̅ⲓ̅
 ⲙⲁⲟ ⲛⲁⲓ̅ ⲕⲉ ⲉⲱ
 20 ⲕⲉ ⲓ̅ⲛ̅ⲧⲁⲓ̅ ⲗⲁⲗⲱ
 ⲓ̅ⲁⲓ̅ⲧⲏⲕ ⲱⲣ̅ⲕ ⲛⲁⲓ̅
 ⲓ̅ⲧⲁⲱⲱⲕ ⲛⲁⲓ̅ ⲡⲁ
 ⲧⲛⲟⲩⲧⲉ ⲗⲉ ⲉⲧ̅ⲓ̅
 ⲙⲁⲩ ⲁⲓⲕⲁⲧⲁ
 ⲕⲣⲟⲛⲏ ⲓ̅ⲛ̅ⲃⲟⲙ
 ⲓ̅ⲡⲁⲣⲕⲁⲓⲓⲉⲗⲟⲥ
 ⲉⲧⲟⲩⲁⲗⲱ ⲓ̅ⲁⲱⲣⲓ

19 ΚΑΤΑΦΡΟΝΗ = καταφρονεῖν

p. 26, col. i

ⲕϚ

ΗΛ ΕΤΒΕ ΧΡΙΜΑ
 ΕΨΑΥΤΑΚΟ ΑΥ
 Ω ΑΡΤΟΛΜΑ ῒΝ
 ῒϚΜῒΝΤΑΤ-ΘΗΤ
 5 ΑΡΟΥΕῒ ῒϚΔΙΧ
 ΕῒΝ ῒΡΟ ῒΠΕ
 Θ-ΙCΙΑCΤΙΡ-ΙΟΝ
 ΑΡΩΡ̅Κ ΝΑΡ ΧΕ
 ΨΕ ῒΝΟΒ ῒΔΟΜ
 10 ῒΠΑΡΧΑΓΓΕΛΟC
 ΓΑΒΡΙΗΛ ῒΝῒΤ̅Κ
 ΛΑΛΥ ΕΡΟΙ ΟΥΔΕ
 ῒΠΕΚΤΙ ΛΑΛΥ
 ΝΑΙ ΕΝΕῒ ῒΝ
 15 ΠΙCΑΨϚ ῒΨΕ
 ῒΖΟΛΟΚΤΙΝΟC
 ΕΤΕΚΕΝΕΓΕΙ
 ῒΜΟΙ ΖΑΡΟΥ
 ΑΥΩ ῒΤΕΥΝΟΥ
 20 ΕΤΕΙ ΕΡΕ ΠΨΑ
 ΧΕ ῒΝ ῒϚΤΑ
 ΠΡΟ ΑΥΔΙΝΑ

17 ΕΝΕΓΕΙ = ἐνάγειν

p. 26, col. ii

MIC PAZTQ AQ
 ZE EZPAI EXM
 P̄QZO AYW AQ
 P̄B̄LE EP̄QBAL
 5 CNAΥ A PEQZO
 BOOYX NCA PA
 ZOY M̄MOQ A
 PEQΛAC MEZ
 PΩQ AQZE EXN
 10 NEΠAΛZ M̄ΠTO
 ΠOC AYW NQ
 OYB̄B̄ NCA P̄Q
 ΛAC MN NEQCTO
 TOY M̄MIN M̄MOQ
 15 Z̄N OYNOB̄ NA
 ΓΩNIA AYW NQ
 TAVE ZBETE EBOL
 Z̄N PΩQ N-Θ-E N
 N̄ΛAIMΩNION
 20 N̄TEPE ΠMHHΦE
 AΦ NAΥ EPEN
 TAQΩWΠE M̄

6 BOOYX sic pro BOOYB̄ | 11 N̄QOYB̄B̄ sic pro N̄QOYOB̄OYEB̄ | 16 N̄QTAVE sic
 pro N̄QTAYE | 17 ZBETE sic pro ZBHTE | M̄ lege M̄MOQ

p. 27, col. i

ΑΥΡ̄ΩΠΗΡΕ ΑΥ
 Ω ΑΥΡ̄ΖΒΑ ΑΥ
 ΩΩ ΕΒΟΛ Ζ̄Ν ΟΥ
 ΝΟΒ̄ Ν̄ΣΜΗ ΕΥ
 5 ΧΩ Μ̄ΜΟC ΧΕ
 ΟΥΑ ΠΕ ΠΝΟΥΤΕ
 Μ̄ΠΑΡΧΑΓΓΕΛΟC
 ΓΑΒΡΙΗΛ Μ̄Ν
 Ν̄CΑ ΟΥΝΟΒ̄ ΔΕ
 10 Ν̄ΑΠΡΗΤΕ ΕQΒΑ
 CΑΝΙΖΕ ΕQΑΩ
 ΚΑΚ ΕΒΟΛ Ζ̄Ν
 ΝΟΒ̄ Ν̄ΣΜΗ ΧΕ
 ΚΩ ΝΑΙ ΕΒΟΛ ΠΑ
 15 Χ̄C ΠΑΡΧΑΓΓΕ
 ΛΟC ΓΑΒΡΙΗΛ
 ΧΕ ΑΪΤΟΛΜΑ
 ΑΪΩΡ̄Κ Μ̄ΠΕΚ
 ΡΑΝ Μ̄ΝΟΥΧ
 20 Α ΠΕΙΡΩΜΕ Μ̄
 Ρ̄ΜΜΑΟ † CΑ
 ΩQ Μ̄ΩΕ Μ̄ΖΟ
 ΛΟΚΟΤ†ΝΟC

11 lege ΑQΑΩΚΑΚ | 13 lege ΟΥΝΟΒ̄ | 22 in margine numerus copto-arabicus DCC

p. 27, col. ii

K̄Z

- ΝΑΪ ΕΙC †Ε Ν̄ΡΟΜ
 ΠΕ ΤῙΡ̄ΖΩΒ Ν̄
 ΖΗΤΟΥ ΑΥΩ Μ̄
 ΠΕΙΤΙ ΛΑΛΥ ΝΑQ
 5 ΖΑΡΟΟΥ Ν̄ΤΕΡΙ
 ΖΕ ΔΕ ΕΤΕΥΚΥ
 ΡΙΑ ΛΙQΙ Μ̄ΠΕΚ
 ΓΡΑΜΜΑΤΙΟΝ
 Ν̄ΧΙΟΥΕ ΕΛΙΖΙ
 10 ΛΑ ΕΡΟQ ΕΙΟΥΩΩ
 ΕQΙΤΟΥ Ν̄ΤΑΡ̄Ρ̄Μ
 ΜΑΟ Ν̄ΖΗΤΟΥ
 ΟΥΟΙ ΝΑΪ ΕΙΝΑΡ̄ ΟΥ
 ΧΕ ΛΙΩΡ̄Κ̄ Ν̄ΝΟΥΧ
 15 ΑΥΩ Ν̄ΤΕΥΝΟΥ ΑQ
 Τ̄Ν̄ΝΟΟΥ ΕΠ̄QΗΙ
 Ζ̄Ν ΟΥΔΕΠΗ Α
 Τ̄Q̄CΖΙΜΕ ΕΙΝΕ
 Μ̄ΠCΑΩQ̄ Ν̄ΦΕ
 20 Ν̄ΖΟΛΟΚΟΤ†ΝΟC
 ΑCΤΑΛΥ Μ̄Π̄Ρ̄Μ
 ΜΑΟ ΠΡΩΜΕ
 ΔΕ ΕΤ̄ΜΑΥ

1 in margine numerus copto-arabicus V | 2. lege ᾹΡ̄ΖΩΒ | 9 ΕΛΙΖῙΛΑ fortasse
 legendum ΕΛῙΡ̄ΖΑΛ cf vocem arabicam ḥīla | 19 in margine numerus copto-arabicus DCC

p. 28, col. i

ⲕⲏ
 ⲁⲓⲃⲱ ⲉⲓⲃⲁⲥⲁ
 ⲛⲓⲗⲉ ⲙⲡⲉⲗⲟⲟϥ
 ⲧⲏⲣ̅ⲓ ⲗⲱⲥ ⲭⲉ
 ⲉϥⲕⲟⲛ̅ⲥ ⲛⲙⲟⲓ
 5 ⲛⲟϥⲗⲟⲓⲕⲭⲏ ⲁϥ
 ⲱ ⲁⲓⲥⲓ ⲙⲡⲉⲓ
 ⲡⲓⲛⲁ ⲗⲛ ⲟϥ ⲙⲛⲧ
 ⲉⲃⲃⲓⲏⲏ ⲡⲁⲣⲁ
 ⲣⲱⲙⲉ ⲛⲓⲙ ⲁⲓ
 10 ⲱⲣ̅ⲕ ⲛⲛⲟϥⲭ
 ⲙⲡ̅ⲓⲥⲧⲓ ⲗⲏϥ
 ⲛⲗⲗⲁϥ ⲉⲓⲙⲏⲧⲉ
 ⲡⲧⲁⲕⲟ ⲛⲧⲉⲓ
 ⲥⲓⲕⲭⲏ ⲙⲛ ⲡ̅ⲓ
 15 ⲥⲱⲙⲁ ⲁⲧⲉ
 ⲧ̅ⲛⲛⲁϥ ⲱ
 ⲛⲁⲙⲉⲣⲁⲧⲉ
 ⲭⲉ ⲟϥⲛ̅ⲃⲟⲙ
 ⲛⲗⲱ ⲛⲗⲉ ⲛ
 20 ⲃⲓ ⲛ̅ⲃⲟⲙ ⲙ
 ⲡⲁⲣⲭⲁⲓⲧⲉⲗⲟⲥ
 ⲓⲁⲃⲣⲓⲏⲗ ⲡⲁⲓ
 ⲉⲧ̅ⲛ̅ⲣ̅ⲱ ⲛⲁⲓ
 ⲙⲡⲟⲟϥ ⲁϥⲱ

4 ⲉϥⲕⲟⲛ̅ⲥ sic pro ⲉϥⲕⲱⲛ̅ⲥ | 15-16 ⲁⲧⲉⲧ̅ⲛ- fortasse pro ⲉⲧⲉⲧ̅ⲛ- | 18 ⲟϥⲛ̅ⲃⲟⲙ
 fortasse legendum ⲉϥⲃ̅ⲛ̅ⲃⲟⲙ secundum p ⲙⲉ I 21 ff

p. 28, col. ii

ΧΕ ΠΕΤΝΑΦΡ̄Κ
 ḤΠ̄ḤΡΑΝ ΝΝΟΥΧ
 ḤΝ ΟΥΜΟΥ ḤΝΑ
 ΜΟΥ ḤΝ ΟΥḤΝΤ
 5 ΕΒΒΙΗΝ ΜΑΡ̄Ν
 Ρ̄ΝCΑΖΩΝ ΕΒΟΛ
 ḤΠ̄ΒΟΛ ΠΕΧΒΙΝ
 ΕΤΖΟΟΥ ΜΑΛΙC
 ΤΑ ΝΕΤΤΑΧΡΟ
 10 ḤΠ̄ΒΟΛ ΖΙΤ̄Ν ΠΑ
 ΝΑΦ ḤΝΟΥΧ ḤΓ
 CΩΤ̄Μ ΑΝ ΕΠ̄ΧC
 ΕΦΩΦ ΕΒΟΛ ΕΟΥ
 ΟΝ ΝΙΜ ΧΕ ΜΑ
 15 ΡΕ ΝΕΤ̄ΝΦΑΧΕ
 ΦΩΠΕ ḤCΕ ḤḤ
 CΕ ΛΥΩ ΠΕΤ̄Μ
 ΜΟΝ ḤḤΜΟΝ
 ΧΕ ḤΝΕΥΚΡΙΝΕ
 20 ḤḤΩΤ̄Ν ΑΝΟΝ
 ΔΕ ΖΩΩΝ ΜΑΡ̄Ν
 ΖΑΡΕΖ ΕΤ̄ΝΤΑ
 ΠΡΟ ΕΒΟΛ ḤΝ ΝΕΪ

6 dele Ρ̄Ḥ | 16 lege ΠΕΤ̄ḤCΕ pro ḤCΕ cf Mat V 37 ἔστω δὲ ὁ λόγος ὑμῶν τὸ ναὶ ναὶ
 καὶ τὸ οὐ οὐ (Justin Clem Cyr) et Jac V 12 b ἵνα μὴ ὑπὸ κρίσιν πέσῃτε (= Woide Jac V
 12 b ΧΕΚΑC ḤΝΕΥΚΡΙΝΕ ḤḤΩΤ̄Ν)

p. 29, col. i

ΝΑΩ ΝΖΟΤΕ
 ΕΤΝΩΡ̄Κ̄ Ḥ
 ΜΟΟΥ ΜΑΛΙC
 ΤΑ ΕΧ̄Ν ΟΥΖΩΒ
 5 ΕΧ̄Ν ΟΥΖΩΒ ΕQ
 ΦΟΥΕΪΤ ΧΕ Ḥ
 ΝΕΝΧῙ ΝΟΥΝΟC
 ΝΚΡΙΜΑ ḤΝ ΟΥ
 ΚΟΛΑCΙC ḤΑΤ
 10 ΩΧ̄Ν ḤΝ ΠΜΑ
 ΕΤΕ Ḥ ΠΩΛΕΝΖ
 ΔΙΝΕ ΑΝ ḤΠQ
 ΨΙΝΕ ΤΕΙΕΪ
 ΡΕ ΓΑΡ ḤΠΜΕΕΥ
 15 Ε ΧΕ ΑΪΕΡΗΤ
 ΕΧΩ ΕΡΩΤ̄Ν
 ΝΖΕΝΚΟΥΪ ΕΒΟΛ
 ḤΝ ΝΔΟΜ ḤΝ
 ΝΕΨΠΗΡΕ Ḥ
 20 ΠΝΟC ḤΑΡΧΑΓ
 ΓΕΛΟC ΓΑΒΡῙ
 ΗΛ ΠΑΙ ΕΤ̄Ν̄Ρ̄
 ΨΑ ΝΑQ ḤΠΟΟΥ

1 ΝΑΩ lege ΑΝΑΩ | 5 dele ΕΧ̄Ν ΟΥΖΩΒ | 13 ΤΕΙΕΪΡΕ sic pro †ΕΙΡΕ

p. 29, col. ii

ΚΘ

- ΕΥΕΘΟΥ ἸΠΠΟΥΤΕ
 Ἰἢ Ἰῒῒῒῒ Ἰἢῒῒῒ
 ΓΕΛΟΣ ΓΑΒΡΙΗΛ Ἰῒῒῒ
 ὩἸἸἸῒῒ Ἰῒῒῒ
 5 ΟΥΡΩΜΕ ΔΕ ΟΝ Ἰῒῒ
 ΤΙΠΟΛΙΣ Εῒῒ Ἰῒῒ
 ΛΕ ΕΠΕῒῒῒ ῒῒῒ
 ΧΙΝ ῒῒῒῒῒῒ
 Ἰῒῒῒῒῒ ΔΕ
 10 ΕΤΒΕ Ἰῒῒῒ Ἰῒῒ
 ΝΕῒῒῒῒ Ἰῒῒῒ
 ΧΑΓΓΕΛΟΣ ΓΑΒΡΙ
 ΗΛ Λῒῒῒῒῒῒ
 Ἰῒῒῒῒῒ ΕΤ
 15 ΡΕΥΧΙῒῒ Εῒῒῒ
 ΕΠΤΟΠΟΣ Ἰῒῒῒ
 ΧΑΓΓΕΛΟΣ ΓΑΒΡΙ
 ΗΛ Εῒῒῒ Ἰῒῒῒ
 ΧΕ ΠΑΝΤΟΣ Ἰῒῒ Ἰῒῒ
 20 ΝΑ ΤΑῒῒ ῒῒ Ἰῒῒ
 ΧΑΡΙΖΕ ΝΑῒ Ἰῒῒῒ
 ΟΕΙΝ Ἰῒῒῒῒ Ἰῒ
 ΤΟΟΥ ΔΕ ΛΥΧΙ
 ῒῒ ΕΠΤΟΠΟΣ Ἰῒ

p. 30, col. i

̄
 ΠΑΡΧΑΓΓΕΛΟΣ
 ΓΑΒΡΙΗΛ ΕΦΧΩ
 ̄ΜΟС ΧΕ ΠΑΝ
 ΤΟС ̄ΝΤΕ ΠΕΦΝΑ
 5 ΤΑΖΟΪ ΛΥΩ ̄
 ΤΕΡΦΩΚ ΕΖΟΥΝ
 ΛΦΠΑΖΤ̄ ̄Χ̄
 ̄Π̄ΖΟ ΖΙ-ΘΗ ̄
 ΠΕ-Θ-ΥCΙΑC†P̄
 10 ΟΝ ΕΤΟΥΛΑΒ
 ΛΦP̄ME ΕΦΧΩ
 ̄ΜΟС ΧΕ ΠΑ
 ̄C ΠΑΡΧΑΓ
 ΓΕΛΟС ΕΤΟΥ
 15 ΛΑΒ ΓΑΒΡΙΗΛ
 ̄̄Ν ΖΤΗQ Ε
 ̄̄Ν ΤᾹ̄NT
 ΕΒΒΙΗΝ ̄̄Γ
 ΧΑΡΙΖΕ ΝΑΪ
 20 ΜΠΟΥΟΕΙΝ ̄̄

16 ̄̄Ν ΖΤΗQ lege ̄̄Ν ΖΤΗK

p. 30, col. ii

ΝΑΒΑΛ ΧΕ †ΖΗΩ
 ΕΜΑΤΕ ΕΤΕΙ ΔΕ
 ΕΦΡĠΜΕ ΕΦΧΩ
 ḤΝΑĠ ΛΦΑΣΘΑ
 5 ΝΕ ΕΥΔΙΧ ḤΡΩ
 ΜΕ ΕΣΧΩΖ ΕΝ̄Ϛ
 ΒΑΛ ΠΛΑΟΣ ΔΕ ΤΗ
 ṖϚ ΕΤΣΩΟΥΖ Ε
 ΠΤΟΠΟΣ ḤΠΑΡΧΑΓ
 10 ΓΕΛΟΣ ΓΑΒΡΙΗΛ
 ḤΤΕΡΟΥΝΑΥ ΔΕ
 ΕΠḂΛΛΕ ΕΦΝΑΥ
 ΕΒΟΛ ΕΦΕΦΛΟΥ
 ΛΑĠ ΕΒΟΛ ΖΑ ΠΡΑ
 15 ΨΕ ΕΦΩΨ ΕΒΟΛ
 ΧΕ ΟΥΑ ΠΕ ΠΝΟΥ
 ΤΕ ḤΠΑΡΧΑΓΓΕ
 ΛΟΣ ΕΤΟΥΛΛΒ
 ΓΑΒΡΙΗΛ ΧΕ Λ
 20 ḤϚΝΑ ΤΑΖΟĠ

7 post ΒΑΛ omissum est aliquid ΠΛΑΟΣ ΓΑΒΡΙΗΛ videtur corruptum esse |
 8 ΕΤΣΩΟΥΖ supple ΕΖΟΥΝ

p. 31, col. i

αϣχαριζε
 ναϊ ἡπουοειν
 ἡनावαλ λϣω
 λϣπωτ εχωϣ
 5 ἡῶι πμηνωε
 τηρῳ λϣχνοϣϣ
 ευχω ἡμοc
 χε χω ερον
 ἡπενταϣωω
 10 πε ἡμοκ χε
 ἡτακναϣ ε
 βολ ἡαω ἡζε
 αϣπαραγγελειῖ
 εροοϣ ἡζωβ
 15 νιμ ἡταωω
 πε ἡμοϣ χε
 αcωωπε ἡ
 μοϊ ἡν ἡca
 τραει εζοϣν
 20 επειτοποc ε
 τοϣααβ αῖ
 παζῑτ ζῑ-θ-η ἡ
 πε-θ-ϣιαcῑ

3 post ἡनावαλ omissum est aliquid

לא

p. 31, col. ii

ΡΙΟΝ ΕΤΟΥΑΑΒ
 ΑΪΠΑΡΑΓΑΛΕΙ Ᾱ
 ΠΑΡΧΑΓΓΕΛΟΣ
 ΕΤΟΥΑΑΒ ΓΑΒ
 5 ΡΗΛ ῒᾹ ΤΕΥΝΙΟΥ
 Αἴεσ-θανε εὐ[δ][ι][χ]
 ᾹΡΩΜΕ ΛΣΕΙ [Ε]
 ΠΕCΗΤ ΕΧᾹ ΠΑ
 20 ΛCΦΡΑΓΙΖΕ
 10 ᾹΝΑΒΑΛ ΑΥΩ Ᾱ
 ΤΕΥΝΟΥ ΑἴΝΑΥ
 ΕΒΟΛ ΑΥΩ Αἴ
 CΩᾹᾹ ΕΥCΜΗ
 ΕCΧΩ ᾹΜΟC
 15 ΝΑἴ ΧΕ ΕΙCΖΗ
 ΗΤΕ ΑἴΧΑΡΙΖΕ
 ΝΑΚ ΜΠΟΥΘΕΙΝ
 ᾹᾹΓΒΑΛ ΠΡΟC Θ-Ε
 ᾹΤΑΚCΠCΟᾹᾹ
 20 ΑΝΟΚ ΔΕ ΠΕΧΑἴ
 ΧΕ ᾹᾹΚ ΝΙΜ
 ΠΑΧC ᾹΤΟϞ
 ΔΕ ΠΕΧΑϞ ΝΑἴ

6 ΕCΘΑΝΕ = αἰσθάνεσθαι | 9 lege ΛCΦΡΑΓΙΖΕ

p. 32, col. i

ⲁⲓ (sic!)

ⲭⲉ ⲁⲛⲟⲕ ⲡⲉ ⲓⲁⲃ
 ⲣⲓⲛⲁ ⲡⲁⲣⲭⲁⲓⲉ
 ⲁⲟⲥ ⲁⲅⲱ ⲧⲁⲓ
 ⲧⲉ ⲉⲉ ⲛⲧⲁⲓⲥⲱ
 5 ⲧⲓ ⲁⲗⲗⲁ ⲛⲡⲉⲓ
 ⲛⲁⲅ ⲉⲡⲉⲧⲱⲁ
 ⲭⲉ ⲛⲓⲙⲁⲓ ⲡⲗⲁ
 ⲟⲥ ⲁⲉ ⲛⲧⲉⲣⲓ
 ⲥⲱⲧⲓ ⲉⲛⲁⲓ ⲁⲅ
 10 ⲕⲓ ⲓⲣⲁⲅ ⲉⲃⲟⲗ ⲓⲛ
 ⲟⲅⲛⲟⲃ ⲛⲥⲙⲓⲛ
 ⲉⲅⲭⲱ ⲛⲙⲟⲥ
 ⲭⲉ ⲟⲅⲁ ⲡⲉ ⲡⲛⲟⲅ
 ⲧⲉ ⲛⲡⲁⲣⲭⲁⲓ
 15 ⲓⲉⲗⲟⲥ ⲓⲁⲃⲣⲓⲛⲁ
 ⲡⲣⲱⲙⲉ ⲁⲉ ⲛ
 ⲧⲁⲕⲛⲁⲅ ⲉⲃⲟⲗ
 ⲁⲕⲃⲱ ⲓⲙ ⲡⲧⲟ
 ⲧⲟⲥ ⲛⲡⲁⲣⲭⲁⲓ
 20 ⲓⲉⲗⲟⲥ ⲓⲁⲃⲣⲓⲛⲁ
 ⲉⲕⲁⲓⲁⲕⲟⲛⲉⲓ
 ⲱⲁ ⲡⲉⲓⲟⲟⲅ ⲛ
 ⲡⲓⲕⲙⲟⲅ ⲟⲅ

p. 32, col. ii

ΡΩΜΕ ΔΕ
 Οἷ ἡρῆμαο
 ζῆ πνοὺβ ἡν
 πζατ εφο ἡν
 5 πο ἡν ἡσος αq
 ζε εγφωνε παῖ
 ετοῦμοῦτε ε
 ροq xε [τ]αῖπο
 τακρία ερε ου
 10 νοδ ἡτκας ου
 ωμ ἡσα ἡqογρη
 ηρε ἡπεζοογ
 ἡν τεγωη ε
 αqxe πρωφε ἡ
 15 ανζολομα εβολ
 ἡἡσεειν ἡπqω
 φελῖ ἡλααγ
 αλα ἡταqῖ
 ζογο εθo
 20 ἡτερqσωτῖ
 δε ἡδoм ἡν
 νεωπηρε ετ
 ωοοπ ζῖ πτο
 ποc ἡπαρχαг

8 αποτακρία = ποδάγρα | 11 ογρηρε sic pro ογερητε | 15 ανζολομα =
 ἀνάλωμα | 16 σεειν sic pro σεειν | 21 lege ετβε ἡδoм

p. 33, col. i

ΓΕΛΟΣ ΕΤΟΥΑΑΒ
 ΓΑΒΡΙΗΛ ΑΦ
 ΤΡΕ ΝΕΥ[Ζ̄]ΜΖΑΛ
 ΤΑΛΟΦ Ν̄ΣΕΧΙΤΦ
 5 ΕΠΦΤΙΟΠΟΣ ΕΤΟΥ
 ΑΑΒ ΑΦΝ̄ΚΟΤ̄Κ
 Ζ̄Μ ΠΤΟΠΟΣ Ε
 Τ̄ΜΜΑΥ ΕΙΦΦΟ
 ΟΠ Ζ̄Ν ΟΥΓΙΝΟΦ Ν̄
 10 Ζ̄ΙΣΕ ΑΥΓΩ ΝΕΦ
 ΦΦ [ΕΒΟ]Λ ΕΦΧΦ
 Μ̄ΜΟΣ ΧΕ ΠΑ
 [Χ̄C] ΠΑΡΧΑΓΓΙΕ
 ΛΟ[C] ΕΤΟΥΑΑΒ
 15 ΓΑΒΡ[Ι]ΗΛ Φ̄Ν ΖΤΗΚ
 [ΖΑΡΟ]̄ Ν̄ΓΧΑΡΙ
 Ζ[Ε] ΝΑΪ Μ̄ΠΤΑΛ
 [ΔΟ] ΕΒΟΛ ΧΕ ΑΪ
 Ζ̄ΙΣΕ ΕΜΑΤΕ
 20 ΟΥΡΦΜΕ ΔΕ ΟΝ
 ΖΟΜΑΙΟΣ ΕΦ
 ΣΗΔ ΕΝΕΦΟΥ
 ΡΗΗΤΕ ΕΦCΥ
 ΡΑ Ζ̄Μ ΠΚΑΖ Ν̄

21 ΖΟΜΑΙΟΣ = ὁμοίως | 23 CΥΡΑ = σῦρειν

ⲗⲁ

p. 33, col. ii

ⲛⲁϥ ⲛⲓⲙ ⲛⲉⲉ
 ⲛ̅ⲛ̅ⲱⲛⲣⲉ ⲱⲛⲙ
 ⲛⲉϥ ⲉ̅ⲛ̅ ⲡⲧⲟⲡⲟϥ
 ⲉ̅ⲱⲓⲱϥ ⲉϥⲛ̅ⲕⲟⲧ̅ⲕ
 5 ⲉϥⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ̅ ⲛ̅
 ⲓⲡⲁⲣⲭⲁⲓⲛⲉⲗⲟϥ
 ⲉⲧ̅ⲣ̅ⲭ̅ⲭⲁⲣⲓⲛⲉ
 ⲛⲁϥ ⲛ̅ⲡⲧⲁⲗⲃⲟ
 ⲡⲣⲱⲙⲉ ⲗⲉ ⲉⲧ
 10 ⲕⲙⲃ̅ ⲛ̅ⲭ̅ⲛ̅ⲕⲟⲧ̅ⲕ
 ⲉⲓⲧⲟϥⲱϥ ⲛ̅ⲡⲧⲟ
 ⲡⲟϥ ⲉϥⲧ̅ⲓⲧⲕⲁϥ
 ⲉ̅ⲛ̅ⲭ̅ⲟϥⲣⲏⲛⲏⲧⲉ
 ⲗϥⲱ ⲛ̅ⲧⲟⲟϥ ⲛ̅
 15 ⲡⲉϥⲛⲁϥ ⲛⲉϥⲱⲓ̅
 ⲛⲉ ⲛ̅ⲡ̅ϥⲛⲁϥ ⲛ̅
 ⲕⲁ ⲡⲧⲁⲗⲃⲟ ⲉⲃⲟⲗ
 ⲉⲓⲧⲟⲟⲧ̅ⲭ̅ ⲛ̅ⲡⲁⲣ
 ⲭⲁⲓⲛⲉⲗⲟϥ ⲉⲧⲟϥ
 20 ⲗⲁⲃ ⲓⲁⲃⲣⲓⲛⲗ
 ⲉ̅ⲛ̅ ⲧⲉϥⲛⲟϥ ⲉ
 ⲧ̅ⲛ̅ⲙⲁϥ ⲗ ⲡⲁⲣ
 ⲭⲁⲓⲛⲉⲗⲟϥ ⲱ̅ⲛ̅
 ⲉⲧⲏⲭ ⲉⲁⲣⲟⲟϥ
 25 ⲗⲭⲣⲉⲛⲁϥ ⲉ̅ⲛ̅ ⲧ

p. 34, col. i

ἁ̅ε
 ἡ̅ΝΤΑΓΛ-ΘΟΣ
 ΕΧΑΡΙΖΕ ΝΑΥ ἡ̅
 ΠΤΑΛΔΟ ἡ̅ΠΕC
 ΝΑΥ ἡ̅ΟΥCΟΠ ἡ̅
 5 ΟΥΩΤ ΑΥΩ ἡ̅
 ΤΕΙΖΕ ΑΦΩἡ̅Ζ
 ΕΒΟΛ ΕΠΕΙΤCἡ̅ΠΔ
 ἡ̅Ν ΟΥΖΟΡΟΜΑ ἡ̅
 ΠΕCΜΟΤ ἡ̅ΟΥΡΩ
 10 ΜΕ ἡ̅ΟΥΟΕΙΝ Ε
 ΡΕ ΠΕΦΖΟ ΝΗΧ
 ΑΚΤΙΝ ἡ̅ΟΥΟΕΙΝ
 ΕΒΟΛ ΠΕΧΑΦ ἡ̅
 ΠΡΩΜΕ ΕΤCἡ̅Δ
 15 ΧΕ ΕΦΩΠΕ ΕΚ
 ΟΥΩΦ ΕΜΑΤΕ
 ἡ̅ΠΤΑΛΔΟ ΑΥ
 Ω ἡ̅ΤΕ ΠΟΥΧΑἡ̅Ι
 ΦΩΠΕ ΝΑΚ ἡ̅Γ
 20 ΜΟΟΦΕ ἡ̅ΝΕΚΟΥ
 ΡΗΗΤΕ ἡ̅-Θ-Ε ἡ̅
 ΡΩΜΕ ΝΙΜ ΠΡΟΣ
 ΕΧΕΙ ΕΡΟΚ ΦΑΝ
 ΤΕ ἡ̅ΡΩΜΕ ΤΗ

6 lege ΑΦΟΥΩἡ̅Ζ | 10-11 ΝΗΧΑΚΤΙΝ sic pro ΝΕΧ- | 12 ΑΚΤΙΝ = ἀκτίς

p. 34, col. ii

ΡΟΥ ΕΤ Ζ̄Μ ΠΤΟ
 ΠΟΣ Ν̄ΚΟΤ̄Κ Ν̄
 ΣΕΩΒ̄Ω ΕΚΦΑΝ
 ΕΙΜΕ Χ̄Ε ΑΥΩ
 5 Β̄Ω ΤΗΡΟΥ ΤΩ
 ΟΥΝ ΖΩΦΚ Ν̄Γ
 ΣΙΛΑ Ν̄ΝΕΚΔΙΧ
 Μ̄Ν Ν[Ε]ΚΟΥΡΗ
 ΗΤΕ Ν̄ΓΒΩΚ
 10 ΖΑΖΤΗ[Ν] ΠΠΜΑ
 Ν̄ΝΚΟΤ̄Κ ΜΠΡ̄Μ
 ΜΑΟ ΕΤΤΙΤΚΑΣ
 ΕΝΦΟΥΡΗΗΤΕ
 Ν̄ΓΑΡΧΕΙ Ν̄qī
 15 Μ̄ΠΕΠΡΗΩ ΕΤ
 ΖΙΧΩq ΑΥΩ
 ΕΚΝΑΜΑΛΤΕ
 Μ̄ΠΤΑΛΔΟ Ν̄Γ
 ΜΟΟΩΕ Ν̄ΝΕΚ
 20 ΟΥΡΗΗΤΕ Ν̄
 ΤΕΥΝΟΥ Ν̄ΓΟΥ
 ΧΑΪ Ν̄ΓΒΩΚ [Ε]
 ΠΕΚΗΙ Ν̄ΘΕ
 Ν̄ΟΥΑ ΕΤΕ ΠΕq

7 ΣΙΛΑ = σῦρειν | 10 inter η et π lacuna in membrana lege ΖΑΖΤΗΝ cf p λη l 11 |

24 πεq lege ἦπεq

p. 35, col. i

ψΩΝΕ ΕΝΕΖ
 ΠΡΩΜΕ ΔΕ Ν̄
 ΤΕΡ̄QΝΕΖCΕ
 ΕΖΡΑΪ Ζ̄Ν ΠΖΟ
 5 ΡΟΜΑ ΛQΡ̄
 ΨΠΗΡΕ ΛΥΩ
 ΠΕΧΑQ ΖΡΑΪ Ν̄
 ΖΗΤ̄Q ΧΕ Λ
 ΛΗΘΩC Ν̄ΤΑΥ
 10 Ρ̄ΖΑΛ ἸΜΟΪ Ζ̄Ν
 ΤΙΡΑCΟΥ ΕΪ
 ΨΑΝΡ̄ ΠΑΪ Ν̄
 ΤΑΒΩΚ ΧΕ ΕΪ
 ΝΑQΪ Μ̄ΠΖΑΪ
 15 ΤΕ ἸΠΡ̄ΜΑ
 Ο CΝΑΨΩΠΕ
 Ν̄QΝΕΖCΕ Ε
 ΖΡΑΪ Ν̄ΤΕ ΝΕQ
 Ζ̄ΜΖΑΛ ΒΟΠ̄Τ
 20 ΕΠΕΪΔΗ Μ̄Ν
 ΨΒΟΜ ἸΜΟΪ
 ΕΙCΗΒ̄ Ν̄CΕΠΑ
 ΡΑΔΙΔΟΥ Ἰ
 ΜΟΪ ΕΤΟΟΤ̄C

14 ΖΑΪΤΕ sic pro ΖΟΕΙΤΕ | 24 ΕΤΟΟΤ̄C lege ΕΤΟΟΤ̄Q

p. 35, col. ii

ⲁⲩ

- ⲙⲡⲉⲡⲁⲣϫⲟⲥ ⲛ
 ⲧⲡⲟⲗⲓⲥ ⲛⲓⲓⲱ
 ⲧⲃ ⲛⲙⲟⲓ ⲛⲧⲁ
 ⲃⲱⲕ ⲉⲓⲱⲓⲛⲉ ⲛ
 5 ⲥⲁ ⲟⲩⲧⲁⲗⲗⲟ ⲛ
 ⲡⲁⲥⲱⲙⲁ ⲛⲧⲁ
 ⲧⲓⲟⲥⲉ ⲛⲧⲁⲧⲱ
 ⲭⲏ ⲓⲧⲏ ⲛⲃⲁⲥⲁ
 ⲛⲟⲥ ⲉⲧⲟⲩⲛⲁⲧⲁ
 10 ⲁⲩ ⲛⲁⲓ ⲛⲧⲓⲛⲁ
 ⲣⲓ ⲡⲁⲓ ⲁⲛ ⲱⲁ ⲉⲛⲓ
 ⲛⲧⲉⲩⲱⲏ ⲁⲉ ⲟⲛ
 ⲉⲧⲛⲏⲩ ⲁ ⲡⲁⲣϫⲁⲓ
 ⲓⲉⲗⲟⲥ ⲓⲁⲃⲣⲓⲏⲁ
 15 ⲉⲓ ⲱⲁⲣⲟⲓ ⲉⲓⲓⲱ
 ⲣⲉⲓ ⲛⲟⲩⲛⲟⲃ ⲛ
 ⲁⲭⲓⲱⲙⲁ ⲛⲃⲁⲥⲓ
 ⲁⲓⲕⲟⲛ ⲉⲓⲣⲟⲩⲟ
 ⲉⲓⲛ ⲛⲓⲣⲟⲩⲟ ⲉⲡⲣⲏ
 20 ⲁⲓⲱⲁⲭⲉ ⲛⲏ ⲡⲉⲧ
 ⲥⲏⲃ ⲉⲣⲉ ⲟⲩ ⲛⲟⲃ
 ⲛⲥⲧⲓⲛⲟⲩⲩⲉ

p. 36, col. i

ⲁⲗ

ⲛⲏϥ ⲉⲃⲟⲗ ⲉ̅ⲛ
 ⲧ̅ⲓⲧⲁⲡⲣⲟ ⲁϥ
 ⲱ ⲡⲉϭⲁⲓ ⲛⲁⲓ
 ϭⲉ ⲉⲧⲃⲉ ⲟϥ ⲁⲕ

5 ⲁⲙⲉⲗⲉⲓ̅ ⲛ̅ⲡⲉⲕ
 ⲉⲓⲣⲉ ⲛ̅ⲡⲉⲛⲧⲁⲓ̅
 ⲟϥⲉⲣϭⲁⲓⲛⲉ
 ⲛ̅ⲙⲟⲓ ⲛⲁⲕ

ⲉⲓⲙⲉ ⲛⲁⲕ ⲉ

10 ⲡⲁⲓ̅ ϭⲉ ⲉϣⲱⲡⲉ
 ⲛ̅ⲓⲛⲁϭⲱⲧ̅ⲙ

ⲛ̅ϭⲱⲓ̅ ⲁⲛ ⲛ̅ⲓⲛⲁ
 ⲁⲟ ⲁⲛ ⲉ̅ⲙ̅ ⲡⲉⲕ
 ϣⲱⲛⲉ ϣⲁⲛ

15 ⲧⲉⲕⲙⲟϥ ⲉⲕ
 ϣⲁⲛⲣ̅ ⲡⲉⲛⲧⲁⲓ̅
 ⲟϥⲉⲣϭⲁⲓⲛⲉ ⲛ̅
 ⲙⲟⲓ ⲛⲁⲕ ⲕⲛⲁ

20 ⲟϥϭⲁⲓ̅ ⲉ̅ⲛ̅ ⲟϥ
 ⲃⲉⲡⲏ ⲁϥⲱ ⲛ̅
 ⲧⲉⲣⲉ ⲡⲁⲣϭⲁⲓ̅
 ⲓⲉⲗⲟϭ ϭⲉ ⲛⲁⲓ̅
 ⲛⲁⲓ̅ ⲁⲓⲃⲱⲕ

7 lege ⲟϥⲉⲣϭⲁⲓⲛⲉ

p. 36, col. ii

ΕΒΟΛ Ζ΄ΙΤΟΟΤ΄
 ΝΤΕΥΝΟΥ ΛΑ
 ΝΕΖΣΕ Ζ̄Ν ΟΥΨΤΟΡ
 ΤΡ̄ Μ̄Ν ΟΥΖΟΤΕ
 5 ΛΥΩ ΛΑΤΑΧΡΕ Π̄
 ΖΗΤ ΚΑΛΩΣ ΧΕ
 ΑΛΗΘΩΣ ΠΑΡΧΑΓ
 ΓΕΛΟΣ ΓΑΒΡΙΗΛ
 ΠΕ ΠΑΙ ΕΤΨΑΧΕ
 10 ΝΜΜΑΪ ΤΕΝΟΥ
 ΔΕ ΕΣΨΑΝΨΩΠΕ
 Ν̄ΣΕΔΟΠ̄Τ̄ Ν̄ΣΕΜΟΥ
 ΟΥΤ̄ Μ̄ΜΟΪ Ν̄†
 ΝΑΡ̄ΑΤΣΩΤ̄Μ
 15 ΑΝ̄ Μ̄ΠΕΙ ΣΟΠ
 ΠΟΥΨΩ Μ̄ΠΧ̄Σ
 ΜΑΡ̄ΩΨΩΠΕ Ν̄
 †ΖΕ Α ΠΡΩΜΕ ΚΑ
 ΠΨΑΧΕ Ζ̄Μ ΠΕΩ
 20 ΖΗΤ
 Μ̄Π̄ΩΤΑΜΕ ΛΑΛΥ
 Ν̄ΡΩΜΕ ΕΠΕΝΤΑΩ
 ΨΩΠΕ ΡΟΥΖΕ ΔΕ
 Ν̄ΤΕΡ̄ΩΨΩΠΕ Α

20 post ΖΗΤ in rasura Ζ̄Μ Π̄ΩΖΗΤ

p. 37, col. i

ΠΕΤCΗΔ ΠΡΟ
 CΥΧΕΙ ΦΑΝ
 ΤΕ ΝΡΩΜΕ
 ΤΗΡΟΥ ΕΤ̃
 5 ΚΟΤ̃Κ ΖΜ ΠΤΟ
 ΠΟC Ζ̃ΙΝΗΒ
 ΛQΤΩΟΥΝ ΛQ
 CΥΡΑ Ν̃ΝΕQ
 ΔΙΧ Μ̃Ν ΝΕQ
 10 ΟΥΡΗΗΤΕ
 ΛQΒΩΚ ΖΑΖ
 ΤΗΝ ΠΡΩΜΕ
 ΕΤΟ Ν̃ΜΠΟ
 ΛΥΩ ΕQ†ΤΚΑC
 15 ΕΝ̃QΟΥΡΗΗΤΕ
 ΛQΜΑΖΤΕ Ν̃
 ΠΖΟΪΤΕ ΕΤ
 ΖΟΒ̃C ΕΧΩQ
 ΛQΑΡΧΕΙ Ν̃
 20 CΩΚ Ν̃ΜΟQ
 ΠΡΩΜΕ ΔΕ
 ΕΤ†ΤΚΑC
 ΛΥΩ ΕΤΟ Ν̃
 Ν̃ΠΟ ΛQΝΕΖ
 25 CΕ ΕΖΡΑΙ Ζ̃Μ

1 ΠΡΟCΥΧΕΙ = προσέχειν | 8 CΥΡΑ = σύρειν | 12 ΖΑΖΤΗΝ cf p 16 II 10 | 16 lege
 ΛQΑΜΑΖΤΕ

ⲁⲛ

p. 37, col. ii

ΠΙΝΗΒ ῒⲛ ΟΥ
 ΦΤΟΡΤ̅Ρ ΑΥΩ
 Α ΠΝΟΥΤΕ ⲙ̅ⲛ ΠΑΡ
 ΧΑΓΓΕΛΟΣ ΓΑΒ
 5 ΡΗΛ Φ̅ⲚῒΤΗϞ
 ΕῒΡΑΙ ΕΧΩϞ ΑΣ
 ΒΩΛ ΕΒΟΛ Ἰ̅ΤΕΥ
 ΝΟΥ Ἰ̅ḄΙ Τ̅ⲙ̅ΡΡΕ
 Ἰ̅ⲡ̅ϞΛΑΣ ΑϞΦΑΧΕ
 10 ΚΑΪΠΕΡ Ἰ̅ΠΕϞΦΑ
 ΧΕ ΕΝΕῒ ΑϞΑΦ
 ΚΑΚ ΕΒΟΛ ῒⲛ
 ΟΥΝΟḄ Ἰ̅ΣΜΗ Ε
 Ἰ̅ϞῒῒῒΖΑΛ ΧΕ ΤΩ
 15 ΟΥΝ ῒⲛ ΟΥḄΕΠΗ
 Ἰ̅ΤΕἸἸḄΩΠΕ Ἰ̅
 ΠΙΛΙΣΤΗΣ Ἰ̅ΤΑϞ
 ΕἸ ΑϞϞἸ Ἰ̅ΠΑῒΟἸ
 ΤΕ ΕΤῒΟḄΣ Ε
 20 ΧΩἸ ΠΕΤΣΗḄ
 ΔΕ ΑϞΦΤΟΡΤ̅Ρ
 ΧΕ Ἰ̅ΝΕ Ἰ̅ῒῒῒΖΑΛ
 Ἰ̅Π̅ῒῒῒΛΟ ḄΟ
 Π̅Ϟ ΑΥΩ Ἰ̅ΤΕΥ

17 ΛΙΣΤΗΣ = ληστής

p. 38, col. i

ἁ̅ϥ
 ΝΟΥ Ἀ ΠΣΟΟΥ
 ἡ̅Ν ΦΩΠΕ ἡ̅
 ΝΕϞϩΙΧ ἡ̅Ν
 ΟΥΡΗΗΤΕ ἈϞ
 5 ΒΟϩ̅Ϟ ΕΖΡΑΪ ἈϞ
 ΠΩΤ ἡ̅Ν ΝΕϞ
 ΟΥΡΗΗΤΕ ἡ̅ϥ
 ἡ̅ΟΥΤΡΟΜΕΥΣ
 ΦΑΝἡ̅ϞΒΩΚ
 10 ΕΠΕϞΜΑἡ̅Ν
 ΚΟἡ̅Κ ΖΟΜΑΪ
 ΟΣ ΠΕΝΤΑ ἡ̅Ϟ
 ΟΥΡΗΗΤΕ Ω
 ὁ̅Ρ ΖΙἡ̅Τ ΠΕΤ
 15 ΚΑΣ Ἀ ΠΣΟΟΥ
 ἡ̅Ν ΦΩΠΕ ΝΑϞ
 ἈϞϞΟϩ̅Ϟ ΕΠΕΣΗΤ
 ΖΙΧἡ̅ ΠϞΜΑἡ̅
 ἡ̅ΚΟἡ̅Κ ἡ̅ϥ
 20 ἡ̅ΟΥΑ ἡ̅Π̅ϞΩ
 ΝΕ ΕΝΕΖ ἈϞ
 ΠΩΤ ἡ̅ΣΑ ΠΕΤ

5 ΒΟϩ̅Ϟ sic pro ϞΟϩ̅Ϟ | 8 ΤΡΟΜΕΥΣ = *δρομεύς* | 11 ΖΟΜΑΪΟΣ = *δμοίως*

p. 38, col. ii

CHδ ḡN NEQ
 ḡM2ΛΛ EYΩΦ
 EBOΠ̄Q ḡN ḡ
 CA OYAPPHTE
 5 ΔE ḡTEPOYAC
 ΘANE ΔE EΠE
 ZMOT ḡTAQ
 TA2OOY ḡΠE
 CNAY ETE ΠṚM
 10 MAO ΠE ḡTAQ
 ΛO EQTITKAC
 AYΩ AQΛO EQO ḡ
 ḡΠO AYΩ ΠET
 CHδ ḡTA ΠCO
 15 OYṚN ΦΩΠE
 AYEI ETMMHH
 TE ḡΠECNAY AY
 ZOMOLOGEṚ ḡ
 ΠTALLO ḡTAQ
 20 ΦΩΠE ḡMOOY
 MΠECNAY AY
 XIFKAK EBOL
 ZṚ OYCOΠ XE

2 EYΩΦ lege EYOPYΩΦ | 15 lege ΦΩΠE ḡNEQδIX ḡN NEQOYPHHTE | 16 lege ETMMHTE

p. 39, col. i

ΟΥΑ ΠΕ ΠΝΟΥ
 ΤΕ ἸΠΑΡΧΑΓ
 ΓΕΛΟΣ ΕΤΟΥΑΑΒ
 ΓΑΒΡΙΗΛ Ἰ
 5 ΤΕΡΕ ΠΜΗΗΦΕ
 ΔΕ ΤΗΡῘ ΕΤ
 ΣΦΟΥΖ ΕΖΟΥΝ
 ΕΠΤΟΠΟΣ ἸΠΑΡ
 ΧΑΓΓΕΛΟΣ Ε
 10 ΤΟΥΑΑΒ ΓΑΒ
 ΡΙΗΛ ΛΥΝΑΥ
 ΕΤΕΪ ΝΟΔ ἸΦΠΗ
 ΡΕ ΛΥΜΟΥΖ Ἰ
 ΖΟΤΕ ΕΜΑΤΕ
 15 ΛΥΦ ΛΥΣΤΩΤ
 ΤΑΖΟΟΥ ΕΙ
 ΤΑ ΛΥΧΝΕ
 ΠΡΩΜΕ ΕΤ
 ΣΗΔ ΧΕ ΟΥ ἸἸ
 20 ΤΑΦΩΠΕ Ἰ
 ΜΟΚ ΦΑΝῘΚ
 Ῐ ΠΑΙ ἸΤΟΦ ΔΕ
 ΑΦΠΑΡΑΓΓΕΛΪ Ε

11 ΛΥΝΑΥ lege ΝΑΥ

p. 39, col. ii

ἦ

ΡΟΟΥ ἦΖΩΒ
 ΝΙΗ ἦΤΑΦΩ
 ΠΕ ἦΜΟQ ΕQ
 ΧΩ ἦΜΟC ΧΕ
 5 ΕΙC ΘΕ ἦΝ ΘΕ
 ἦΤΑCΦΩΠΕ ἦ
 ΜΟΪ ΛΥΩ ΧΕ
 ΠΑΡΧΑΓΓΕΛΟC
 ΓΑΒΡΙΗΛ ΠΕΝ
 10 ΤΑQΟΥΩἦΖ Ε
 ΡΟΪ ἦCΠΙCΝΑΥ
 ΕQΦΟΡΕΪ ἦΟΥC
 ΧΗΜΑ ἦΟΥΟΕΙΝ'
 ΦΑΝΤΑῤ ΠΑΪ
 15 ΠΛΑΟC ΔΕ ΤΗῤQ
 ΕΤCΦΟΥΖ Ε
 ΖΟΥΝ ΕΠΤΟΠΟC
 ἦΠΑΡΧΑΓΓΕΛΟC
 ΕΤΟΥΑΑΒ ΓΑΒ
 20 ΡΙΗΛ ΛΥQΙ ΖΡΑΥ
 ΕΒΟΛ ἦΝ ΟΥΝΟΒ
 ἦCΜΗ ΕΥΧΩ ἦ
 ΜΟC ΧΕ ΟΥΑ ΠΕ
 ΠΝΟΥΤΕ ΜΠΑΡ

p. 40, col. i

- ᾠᾶ
 χαγγελος ᾠχῳ
 ὡρε ζεννοδ νε
 ᾠδον ᾠπραιῳ̄
 νογρε μπῳᾠ̄
 5 ΓΑΒΡΙΗΛ ΠΑ ΠΡΑΝ
 ᾠψοῦταιοϛ πρω
 με δε ᾠταγμα
 ατε ᾠπταλδο
 αὔδῳ ᾠ̄ πτο
 10 ΠΟΣ ᾠΠΑΡΧΑΓ
 ΓΕΛΟΣ ΓΑΒΡΙΗΛ
 ΕΥΦΛΗΛ ᾠζητϛ
 αὔῳ ΕΥΝΗCΤΕΥ
 Ε ΦΑ ΠΕΖΟΟΥ ᾠ
 15 ΠΕΥΜΟΥ ΕΙΝΑ
 ΧΕ ΟΥ ᾠΤΑΚΑ ΟΥ
 ᾠ̄ ΝΕΨΠΗΡΕ ᾠ
 ΤΑΚΑΛΥ ᾠ̄ ΠΝΟδ
 ᾠζηρῳ̄τῳ̄ ᾠτε
 20 ΠΝΟΥΤΕ ΠΛΟΓΟΣ
 ΠΑΡΧΑΓΓΕΛΟΣ
 ΕΤΟΥΛΑΒ ΓΑΒ
 ΡΙΗΛ ΑΛΗΘῳC
 ΕΙΦΛΗῤ̄ ΠΑΟΥ
 25 ΟΕΙῳ̄ ΤΗῤ̄ϛ Εἰ̄

6 lege πρωμε δε спау

p. 40, col. ii

ΠΕΡΙΡΓΑΖΕ Ν
 СА ΠΧΩΚ ΝΝΕΚ
 ΩΠΗΡΕ ΝΤΙΝΑΩ
 ΧΩ ΑΝ ΝΟΥΜΕ
 5 ΡΟС ΕΒΟΛ ΝΖΗΤΟΥ
 ΠΛΗΝ ΤΙΝΑΧΩ
 ΝΖΕΝΚΟΥΪ ΝΑΠΟΥ
 ΜΕΡΟС Ζ̄Ν̄ Μ̄
 Μ̄ΝΤΧΩΩΡΕ
 10 ΝΤΑΚΑΛΥ ΕΥΕ
 ΟΟῩ Μ̄ΠΧ̄С Π̄Ν̄
 СΩΤΗΡ Μ̄Ν̄ Π̄Ϛ
 ΝΟδ̄ ΝΑΡΧΑΓ
 ΓΕΛΟС ΕΤΟΥΛΑΒ̄
 15 ΓΑΒΡΙΗΛ ΠΑΙ ΕΤ̄Ν̄
 Ρ̄ΩΑ ΝΑϚ Μ̄ΠΟΟΥ
 ΝΕῩΝ̄ ΟΥΡΩΜΕ
 ΔΕ ΟΝ ΟΥΗΗΖ̄ Ζ̄Ν̄
 ΟΥΤ̄ΙΜΕ ΕϚΟΥ
 20 ΗΗВ ΕΒΟΛ ΕΤΠΟ
 ΛΙС ΝΑСООУ Ζ̄Ι
 ΩΜΟΥΝ Μ̄ΜΙΛ̄Ι
 ΟΝ ΠΑΪ ΔΕ ΝΕΟΥ
 ΝΤΑϚ Μ̄ΜΑῩ Ν̄
 25 ΟΥΩΗΡΕ Μ̄МО
 ΝΟΓΕΗΗС ΛϚ

1 ΠΕΡΙΡΓΑΖΕ=περιεργάζεσθαι | 7 ΑΠΟΥΜΕΡΟС sic pro ΑΠΟΜΕΡΟΥС | 19 ΟΥΗΗВ
 sic pro ΟΥΗΥ

p. 41, col. i

ΕΙ ΕΠΤΑΓΜΑ
 ἡ·Θ·ΥΛΙΓΙΑ ἡ·Ν
 ἡ·COC ΛQZE Ε
 5 ΖΡΑΪ ΕΥΦΩΝΕ
 ΕΦΤΙΤΚΑΣ Ε
 ΝΕQΒΙΧ ἡ·Ν
 ἡ·QΟΥΡΗΗΤΕ
 ἡ·ΠΕΖΟΟΥ ἡ·Ν
 ΤΕΥΩΗ ἡ·ΝΩ
 10 ΔΟΜ ἡ·ΜΟQ Ε
 QΪ ΧΩQ ΕΖΡΑΪ
 ΕΠΤΗΡ̄Q ΕΝΕ
 ΛQΡ̄ COE ἡ·ΡΟΜ
 ΠΕ ΕQΝΗΧ Ε
 15 Χ̄Ν ΟΥΜΑ ἡ·Ν
 ΚΟΤ̄Κ ΕΜΕQ
 ΕΩΤΩΟΥΝ Ε
 ΖΡΑΙ ΖΜ ΠΜΑ
 ΕΤ̄Qἡ·ΚΟΤ̄Κ ἡ·
 20 ΖΗΤ̄Q ΛΥΩ
 ΖΛΖ ἡ·CΟΠ Λ
 ΝΕQΕΙΟΟΤΕ ἡ·Ν
 ΝΕQCΥΝΓΕΝΗC
 ΕΙΑΤΟΟΤΟΥ ἡ·
 25 CΩQ ΕΥΧΩ ἡ·
 ΜOC ΧΕ ΑΛΗ

2 ·Θ·ΥΛΙΓΙΑ = ἡ·λκία

p. 41, col. ii

ᾠβ

- ΘΩC ΟΥῆΤΟΝ
 ΝΑϞ ΠΕ ΠΜΟΥ ῆ
 ΖΟΥΟ ΕΠΖΙCΕ ΕΤ
 ΖΙΧΩϞ ΝΕϞΕΙΟ
 5 ΟΤΕ ΔΕ ΑΥΧΕ ῆΝ
 ΝΟΒ ῆΧΡΗΜΑ
 ΕΒΟΛ ῆΝCΕΕΙΝ
 ῆΠῑῑῆΤΟῆ ῆΛΛΑΥ
 ΑΛΛΑ ῆΤΑϞΡΖΟΥΟ
 10 Ε-Θ-Ο ῆΤΕΡΕ Πῑ
 ΕΙΩΤ ΔΕ CΩΤῑ
 ΕΤΒΕ ῆΒΟΜ ῆῆ
 ΝΕΩΠΗΡΕ ΕΤΨΟ
 ΟΠ ῆῆ ΠΤΟΠΟC
 15 ῆΠΑΡΧΑΓΓΕΛΟC
 ΕΤΟΥΑΑΒ ΓΑΒΡΙ
 ΗΛ ΕΤ ῆῆ ΤΠΟΛΙC
 ΖΡΩΜΗ ΛϞΕΡΗΤ
 ΕϞΧΩ ῆΜΟC ΧΕ
 20 ῑΨΑΝ ΠΝΟΥΤΕ
 ῆΠΑΡΧΑΓΓΕΛΟC
 ΓΑΒΡΙΗΛ CΩΤῑ
 ΕΠΑCΟΠῑῑ ῆῑ
 ΧΑΡΙΖΕ ῆΠΤΑΛ
 25 ΒΟ ῆΠΑΨΗΡΕ
 ῑΝΑΤΙ CΟΟΥ ῆ

p. 42, col. i

ἸΓ
 2ΟΛΟΚ†ΝΟC Ε
 2ΟΥΝ ΕΠΚΤΟΠΟC
 ΚΑΤΑ ΡΟΜΠΕ ΦΑ
 ΠΕ2ΟΟΥ ἸΠΑΜΟΥ
 5 †CΟΟΥΝ ΓΑΡ Ω
 ΠΑΧC ΠΑΡΧΑΓ
 ΓΕΛΟC ΧΕ ΟΥΝ
 ΔΟΜ ἸΜΟΚ Ε
 2ΩΒ ΝΙΜ ΑΥ
 10 Ω ΧΕ ἸΝΦΔΟΜ
 ἸΜΟΙ ΕΧΙ ἸΠΑ
 ΦΗΡΕ ΕΡΑΤῚ
 ἸΠΕΚΤΟΠΟC
 ΧΕ ἸΝΦΔΟΜ
 15 ἸΜΟQ ΕΜΟΟ
 ΦΕ ΟΥΔΕ ΕΑΛΕ
 ΕΤΒΝΗ ΕΤΒΕ
 ΠΝΟΔ Ἰ2ΙCΕ
 ΕΤ 2ΙΧΩQ ΑΛ
 20 ΑΛ ΤΙΠΙCΤΕΥ
 Ε ΧΕ ΤΕΚΔΟΜ
 ΕΤΟΥΑΑΒ ΜΟΥ2
 ἸΜΑ ΝΙΜ ΜΑ
 ΡΕ ΠΕΚΝΑ ΤΑ

1 lege 2ΟΛΟΚΟ†ΝΟC | 2 κ supra lineam scripta

p. 42, col. ii

20ῖ ἡ̅Γχαριζε
 ἡ̅Πταλδο ἡ̅
 πακοῦῖ ἡ̅Φηρε
 †ναφωπε εἰεζο
 5 μολογει ἡ̅νεκ
 δομ φα πεζοοῦ
 ἡ̅παμοῦ ἡ̅
 τεῦνοῦ δε α
 παρχαγγελος
 10 Γαβριηλ σωτῆρ
 επισκοπῆ ἡ̅πρω
 με λοῦωω ε
 χαριζε ἡ̅πταλ
 δο ἡ̅π̅φηρε
 15 χε οὔφανεζ
 τηρ πε λῦω
 λρεῖνε ἡ̅οῦκοῦῖ
 ἡ̅ζινηβ ε̅χ̅ἡ̅
 πωηρε φημ
 20 λρωβ̅ω̅ παρα
 τ̅ρ̅συ-θ̅ῖ̅α ενε
 μερωβ̅ω̅ ἡ̅πε
 ζοοῦ ἡ̅ν τεῦ
 φη ερ̅χι ω

15 sic pro οὔφανεζτηρ cf p 15 I 3 ἡ̅ντφανεζτηρ | 21 συ-θ̅ῖ̅α lege σῦνη-θ̅ῖ̅α

p. 43, col. i

ΚΑΚ ΕΒΟΛ ΕΤ
 ΒΕ ΠΝΟΒ Ν†
 ΤΚΑΣ ΕΤΟΥΩΜ
 ἸΜΟQ ΑΥΩ
 5 ἸΤΕΡ̄QΩΒ̄Ω
 Α ΠΑΡΧΑΓΤΕΛΟΣ
 ΕΤΟΥΑΑΒ ΓΑΒ
 ΡΗΛ Εΐ ΦΑ
 ΠΩΗΡΕ ΩΗΜ
 10 Ḳ̄N ΟΥΖΟΡΟΜΑ
 ΕQΦΟΡΕΐ ἸΟΥ
 ΝΟΒ ἸΕΟΟΥ
 ἸΑΤΩΑΧΕ Ε
 ΡΟQ ΕΡΕ ΟΥC
 15 ΤΟΛΗ ΝΗΧ
 ΑΚΤΙΝ ἸΟΥ
 ΟΕΙΝ ΕΒΟΛ
 ΔΟΛΕ ΕΡΟQ ΠΕ
 ΧΑQ ΝΑQ ΧΕ
 20 ΕΙC Ḳ̄ΗΗΤΕ
 ΑΐQī ἸḲ̄ΗΤ̄K
 ἸΠΕΤΚΑΣ
 ΑΥΩ ἸN̄ ΛΑΛΥ

15 ΝΗΧ- sic pro ΝΕΧ- | 16 ΑΚΤΙΝ = ἀκτίς | 18 ΔΟΛΕ sic pro ΔΟΟΛΕ

p. 43, col. ii

MΛ

Ñȝi̇ce nataȝok
 xin ñpīnaγ pȝp̄
 Ƶere peχαq xe
 παχ̇c ñtk̄ nim
 5 ñteiȝe ere peī
 noδ ñeooȳ kω
 te epok peχαq
 naq xe anok
 pe γabriηa παρ
 10 χαγγελoc ay
 Ƶ ñteynoγ aq
 ȝop̄q̄ ñpeq̄m̄
 to ebol̄ ñteṛq̄
 neȝce λε eȝto
 15 oȳe aqȝe ep̄q̄
 cωma eqmeȝ
 ñbωte ayω ñ
 teṛq̄aic-θane
 eptaλδo ñtaq
 20 Ƶωpe ñmoq
 ayω xe m̄n̄ λaay
 ñtkac ȝi̇ p̄q̄cω
 ma ayω aqco
 δq̄ ȝi̇x̄m̄ p̄q̄ma

2 ȝp̄Ƶere sic pro ȝp̄Ƶipe | 24 fortasse legendum ebol̄ ȝi̇x̄m̄

p. 44, col. i

ḿē
 ḿḿkoṭk aq
 aḡeraṭq̄ aq
 moowē eqxī
 boḏc̄ eqcmoy
 5 ἐπινοῦτε αὐῷ
 aqṝ-ḡ-ē ḿoya ḿ
 ḥq̄wōne ē
 neḡ ḿteynoṡ
 aqoywō ewol
 10 xē tiṭeooy
 nak pnoḏ ḿ
 archaggelos
 etoyaaβ gāv
 pinā xē akṝ
 15 pameeyē
 akcharize naī
 ḿptaλḏo ḥq̄
 eiwt Δε ḿḿ
 ṭq̄maay ḿte
 20 ṛq̄naṡ epṭaλḏo
 ḿtoq̄wōpe
 ḿpeṡwḥre
 ḡḿ oyw̄pḿ
 wōp ayṛī
 25 wē emate ei
 tā ayxne

9 aqoywō sic pro aqwō | 19 lege ḿteroṡnaṡ | 21 lege ḿtaq̄wōpe |
 24 ayṛīwē fortasse legendum ayṛīne vel ayraṡe | 25 w prius scriptum p

p. 44, col. ii

ΠΕΥΨΗΡΕ ΧΕ ΟΥ
 ΠΕΝΨΩΠΕ ἸΜΟΚ
 ΠΕΝΜΕΡΙΤ ἸΨΗ
 ΡΕ ἸΤΟQ ΔΕ ΛQΧΩ
 5 ΕΡΟΟΥ ἸΠΖΟΡΟΜΑ
 ἸΤΑQΝΑΥ ΕΡΟQ
 ἸΤΕΥΝΟΥ ΔΕ ΑΥ
 ΩΨ ΕΒΟΛ ΧΕ ΟΥ
 Α ΠΕ ΠΝΟΥΤΕ
 10 ἸΠΑΡΧΑΓΓΕΛΟΣ
 ΕΤΟΥΑΑΒ ΓΑΒΡΙ
 ΗΛ ΟΥΝΟQ ΤΕ
 ΔΩΡΕΑ ἸΤΑΚ
 ΑΑΣ ἸἸΜΑΝ Ω
 15 ΠQΑἸΨἸΜΝΟΥQΕ
 ἸΑΓΑΘΩC ΑΥΩ
 ΑΥΝΟQ ἸΡΑΨΕ
 ΨΩΠΕ ἸἸ ΠΕΙΥ
 ΗἸ ΤΗΡQ ΕΤΒΕ
 20 ΠΤΑΛΔΟ ἸΤΑQ
 ΨΩΠΕ ἸΠΨΗΡΕ
 ΨΗΜ ΕΠΕΙΔΗ
 ΝΕ ΟΥΜΟΝΟΓΕΝΗΣ
 ΠΕ ἸΤΕ ἸQΕΙΟΟ
 25 ΤΕ ΑΥΩ ΟΥΟΝ

2 ΠΕΝΨΩΠΕ lege ΠΕΝΤΑQΨΩΠΕ | 12 lege ΟΥΝΟQ ΤΕ ΤΔΩΡΕΑ | 16 ΑΓΑ-
 ΘΩC = ἀγαθός

p. 45, col. i

NIM N̄TAΥCΩ
 T̄M AȲP̄ΩΠHPE
 EMA TE AȲT̄EO
 OY N̄ΠNOYTE
 5 N̄ΠAPXAGΓE
 ΛOC ETOYAAΒ
 ΓABP̄IHΛ AȲΩ
 A ΠCOEIT ΠΩZ
 ΩA OYON NIM
 10 N̄ΠQ̄PACTE ΔE
 EN̄E TKYPIAKH
 TE A ΠPΩME
 MOYTE EΠEQ
 ΩHPE AQ̄T̄I
 15 NAQ̄ N̄ΠCOOY
 N̄ZOLOKOT̄INOC
 M̄N ZENKEΔΩ
 PON ET̄TANY
 AQ̄T̄N̄NOOYQ̄ E
 20 T̄ΠOΛIC ZP̄ΩMH
 ET̄P̄Q̄TAAȲ E
 ΠTOΠOC M̄ΠAP
 XAGΓEΛOC E
 TOYAAΒ ΓABP̄I
 25 HΛ ΠPOC ΘE

p. 45, col. ii

ⲙⲥ

ⲛⲧⲁⲕⲉⲣ[ⲏⲧ ⲛ]
 ⲙⲟⲥ ⲡⲉⲣ[ⲱⲣⲉ]
 ⲗⲉ ⲗⲙⲭⲓⲧ[ⲟϥ]
 5 ⲉⲧⲣⲁⲱⲉ ⲗ[ⲙ]
 ⲧⲗⲗⲙ ⲉⲧⲣⲁⲱⲉⲛ
 ⲉⲧⲣⲁⲱⲉⲛ ⲉⲡ
 ⲧⲟⲡⲟⲥ ⲛⲡⲁⲣⲭⲁⲓ
 ⲓⲉⲗⲟⲥ ⲉⲧⲟϥⲗⲗⲗ
 ⲓⲁⲃⲣⲓⲏⲗ ⲗϥⲱ ⲛ
 10 ⲧⲉⲣⲁⲱⲉⲛ
 ⲙⲗⲗⲗⲙ ⲱⲗⲏ
 ⲧⲉⲣⲁⲱⲉⲛ ⲉⲧⲟϥ
 ⲉⲧⲧⲡⲟⲗⲓⲥ ⲱⲗⲏ
 ⲧⲉ ⲱⲟⲙⲏⲧ ⲛ
 15 ⲙⲓⲗⲓⲟⲛ ⲗⲙⲉⲓ
 ⲉⲗⲏ ⲉⲛⲛⲟⲥ ⲛ
 ⲉϥⲗⲏ ⲛⲭⲉⲣⲥⲟⲥ
 ⲉϥⲙⲟⲕⲉⲛ ⲙⲙⲟ
 ⲱⲉ ⲛⲉⲛⲧⲟϥ
 20 ⲗϥⲱ ⲛⲧⲉϥⲛⲟϥ
 ⲉⲓⲥ ⲟϥⲙⲟϥⲓ ⲛ
 ⲗⲓⲓⲣⲓⲟⲛ ⲗⲙⲉⲓ
 ⲉⲃⲟⲗ ⲉⲛ ⲛⲉϥⲗⲏ
 ⲉⲧⲭⲗⲭⲱ ⲉⲧⲛ
 25 ⲙⲗⲙ ⲉⲣⲉⲗⲉⲛ
 ⲉⲧⲟϥⲛ ⲉⲡⲱⲣⲉ

13 lege ⲉⲧⲧⲡⲟⲗⲓⲥ | 22 ⲗⲓⲓⲣⲓⲟⲛ = ἄγριον | 25 ⲉⲗⲉⲛ sic pro ⲉⲗⲉⲛⲙ

p. 46, col. i

ḿẓ

[ϣḥḿ] λϣπωτ
 [εζοο]γν εροϣ
 [λϣ]μεζ ρωϣ ε
 πεспир ḿπϣḥ

5 ρε ϣḥḿ λϣ
 σωκ ḿμοϣ ε
 ζογν ζḿ θγ
 λḥ εϣωϣ εογ
 οḿϣ πωḥρε

10 λε ϣḥḿ λϣογ
 ωϣ εβολ ζḿ
 ογνοδ ḿαναγ
 γḥ εϣχω ḿ
 μοc χε παχ̄c

15 παρχαγγελος
 γαβριη βο
 ḥḥ-θια εροῖ ζḿ
 τι νοδ ḿαναγ
 γḥ κσοογν

20 γαρ παχ̄c χε
 ḿτα παεῖωτ
 τḥḥḥοῖογт ε
 πεκτοποc εт
 тра† ḥḥḥ κογῖ

25 ḿλωρον

7 ζḿ lege ε | 8 lege εϣογωϣ | 10 lege εϣωϣ | 12 αναγγḥ = ἀνάγκη | 16 βοḥ-θια
 = βοηθεῖν | 19 cf 12

p. 46, col. ii

ΕΖΟΥΝ ΕΠΕΚ
 ΜΑΡΤΥΡΙΟΝ
 ΕΤΟΥΛΑΒ ἦ
 ΤΑΚΤΟΪ ΕΠΑ
 5 ἡΪ ΛΥΩ ΕΙΣ
 ΖΗΗΤΕ ΤΙΝΑ
 ΜΟΥ ἦΤΟΟΤῶ
 ἦΠΕΘΥΡΙΟΝ
 ἦΤΕΥΝΟΥ ΔΕ Ε
 10 ΤῆΜΑΥ ΕΙΣ ΠΑΡ
 ΧΑΓΓΕΛΟΣ Ε
 ΤΟΥΛΑΒ ΓΑΒ
 ΡΗΛ ΛΩΕΙ ΕΒΟΛ
 ῶἦ ΤΠΕ ΕΩΦΟ
 15 ΡΕΪ ἦΟΥΣΧΗ
 ΜΑ ἦΟΥΘΕΙΝ
 ΛΩΩΪ ἦΠΩΗΡΕ
 ΩΗΗ ΕΒΟΛ ῶἦ
 ΡΩΩ ἦΠΜΟΥΙ
 20 ΛΩΩΦΡΑΓΙΖΕ
 ἦΠΩΩΠΡ ΛΩ
 ΤΑΛΩΩ [Ε]ΒΟΛ
 ῶἦ ΝΕΩΠΛΥΓΗ
 ἦΤΑ ΠΜΟΥΙ ΤΑ
 25 ΛΩ ΝΑΩ ῶἦ ἦῶ

p. 47, col. i

ΝΑΧΕ ΑΥΩ ΠΕ
 ΧΑϞ ΝΑϞ ΧΕ ΑΚ
 ΣΟΥΩΝΤ̄ ̄Ω ΠΩΗ
 ΡΕ ΩΗΗ ΑϞΩΩΒ̄
 5 ΧΕ ̄ΝΠΑΪ ΠΑΧ̄Σ
 ΙΕΧΑϞ ΝΑϞ ΧΕ
 ΑΝΟΚ ΠΕ ΓΑΒΡΙ
 ΗΛ ΠΑΡΧΑΓΓΕ
 ΛΟΣ ΠΕΤΕΚΒΗΚ
 10 ΕΠ̄ϞΤΟΠΟΣ Α
 ΝΟΚ ΠΕΝΤΑΪΕΙ
 ΩΑΡΟΚ ΑΪΤΑΛ
 ΔΟΚ ̄Ζ̄Μ ΠΕΚΩ
 ΝΕ ΑΝΟΚ ΟΝ Π̄Ν
 15 ΤΑΙΝΟΖ̄ΜΚ ΕΤ
 ΤΑΠΡΟ ̄ΝΠΕΘΥ
 ΡΙΟΝ ΑΥΩ ̄Ν
 ΤΕΡ̄ϞΧΕ ΝΑΪ ΑϞ
 ΑΜΑΖΤΕ ̄ΝΤ̄ϞΔΙΧ
 20 ΑϞΤΑΛΟϞ ΕΧ̄Μ
 ΠΣΟΪ ̄ΝΠΜΟΥΪ
 ΑΥΩ ΜΠΕ ΠΜΟΥΪ
 ΛΟ ΕϞΧΩΡ̄Μ ΖΛ

1 initium cod ms Mus Brit Or 6780 | 5 ̄ΝΠΑΪ sic pro ̄ΝΠΕ | 13 fortasse legendum
 ΕΒΟΛ ̄Ζ̄Μ

M̃Z (sic !)

p. 47, col. ii

- ρ[ι]οq φαντ[ι]q[ι]ñ
 τq [ε]ζουν επ
 τ[ο]ιπ[ο]ς[ι] μ[π]αρ[ι]χ[ι]α[ι]
 γελ[ο]ς[ι] [ε]τουα
 5 αβ γαβριηλ ε
 ρε π[μ]ηηωε τ[η]
 ρ̄q ϕ[εω]ρει μ
 μοq εῡρωπη
 ρε μμοq ñτε
 10 ρ̄qουα[ζ̄]q λε ε
 πεсн[т ζ]ιxωq
 ñδi πμ[ογ]ñ̄ λqει
 εβολ [ζ̄]ñ̄ τμη[η]
 τε ñπμηηωε
 15 λq[α]ñ̄αxωρεi
 ν[αq] επ̄qμα ε
 ρε οyon ñιμ δω
 ω̄τ ñсωq
 εῡρωπηρε
 20 ññ ñсα ñλi
 λ πμηηωε τηρ̄q
 χνε πωηρε ωημ
 χε ογ πενταq

p. 48, col. i

ḿḥ
 ⲱⲱⲡⲉ ḿⲙⲟⲕ
 ḿⲛⲟⲕⲉⲓ ⲧⲱⲛ
 ⲉⲕⲁⲗⲗⲏϥ ⲉⲡⲉῖ
 ⲙⲟϥῖ ḿⲛⲟⲕ ⲁⲉ
 5 ⲧⲉⲣⲉ ⲡῑⲕⲓⲛⲧ ⲉⲓ
 ⲉⲣⲟⲕ ⲓⲓⲧⲁⲛ ⲉⲑⲟ
 ⲟⲧⲉ ⲛⲧⲁⲕⲱⲱ
 ⲡⲉ ⲙⲙⲟⲕ ḿ
 ⲧⲉⲣⲉ ⲡⲗⲁⲟⲥ ⲧⲏ
 10 ⲡῑ ḿḥ ⲧⲥϥⲕⲗⲏ
 ⲧⲟⲥ ⲉⲧⲓⲕⲱⲱⲓ
 ⲉⲓⲟϥⲛ ⲉⲡⲓⲧⲓⲟⲡⲟⲥ
 ḿⲡⲁⲣⲓⲧⲁⲕⲱⲱ
 ⲉⲧⲓⲟϥⲁⲗⲱ ⲕⲁⲃⲓ
 15 ⲡⲏⲗ ⲉϥⲉⲓⲣⲉ ḿ
 ⲧⲥϥⲛⲁⲗⲓⲥ ḿ
 ⲧⲉⲣⲟϥⲥⲱⲧⲏ
 ⲉⲛⲁῖ ⲁϥⲱⲱ ⲉ
 ⲃⲟⲗ ⲉϥⲧⲱ ḿ
 20 ⲙⲟⲥ ⲕⲉ ⲟϥ
 ⲁ ⲡⲉ ⲡⲏⲟϥ
 ⲧⲉ ḿⲡⲁⲣⲧⲁⲕ
 ⲕⲉⲗⲟⲥ ḿⲧⲱⲱ
 ⲣⲉ ⲕⲁⲃⲓⲛⲗⲁ ⲟϥ

2 sic pro ḿⲧⲁⲕⲉⲓ | ⲧⲱⲛ sic pro ⲉⲧⲱⲛ vel ⲉⲃⲟⲗ ⲧⲱⲛ | 5 lege ḿⲧⲉⲣⲉ | 8 post
 ḿⲙⲟⲕ supple ⲁⲕⲧⲱ ⲉⲣⲟⲕ ḿⲓⲧⲱⲛ nim ḿⲛⲟϥⲱⲱⲡⲉ ḿⲙⲟⲕ vel aliquid id genus |
 20-21 membrana jam ante hac lacerata litterae nullae hoc loco omissae sunt

p. 48, col. ii

ΝΟΒ ΤΕ ΤΕΚΔΟΜ
 Ω ΠΑΡΧΑΓΓΕΛΟΣ
 ΕΤΟΥΛΑΒ ΓΑΒΡΙ
 ΗΛ ΕΚΝΟΥΖ̄Μ̄ ΝΟΥ
 5 ΟΝ ΝΙΜ ΕΤΖΕΛ
 ΠΙΖΕ ΕΡΟΚ ΠΩΗ
 ΡΕ ΔΕ ΦΗΜ ΑΓΓ
 Ν̄ΝΔΩΡΟΝ ΕΤ̄ΝΤΟ
 ΟΤ̄Γ ΕΖΟΥΝ ΕΠ
 10 ΤΟΠΟΣ ἸΠΑΡΧΑΓ
 ΓΕΛΟΣ ΕΤΟΥΛΑΒ
 ΓΑΒΡΙΗΛ Μ̄Ν̄ Ν̄ΣΟC
 ἸΠ̄ΓΟΥΩΖ ΕΤΟΟ
 Τ̄Γ ΕΚΤΟQ ΕΠ̄Q
 15 Ηἰ ΑΛΛΑ ΑQΔΩ
 Ζ̄Μ̄ ΠΤΟΠΟΣ Ἰ
 ΠΑΡΧΑΓΓΕΛΟΣ
 ΓΑΒΡΙΗΛ ΕQΦΛΗΛ
 ΑΥΩ ΕQΝΗCΤΕΥΕ
 20 ΑΥΩ ἸΤΕΡΕ ΝΕQ
 ΕΙΟΟΤΕ ΕΙ ΨΑΡΟQ
 ΑQΧΩ ΕΡΟΟΥ Ν̄ΖΩΒ
 ΝΙΜ ἸΤΑΥΩΩ
 ΠΕ ΜΜΟQ ΑΥΡΑ
 25 ΨΕ ΕΜΑΤΕ

p. 49, col. i

αγω αγ̃εοογ
 ἡ̃πνουτε ἡ̃τοq
 λε αρδω ζ̃ἡ̃ πτο
 ποc εqτιαγω
 5 νει ψα πεζοογ
 ἡ̃π̃qμογ εqει̃
 ρε ἡ̃zen νοδ ἡ̃
 πολυτ̃ia αγω
 αρφωπε ἡ̃ογ
 10 ρωμε ἡ̃cωτ̃ἡ̃
 ζωcλε ἡ̃q̃ἡ̃
 πψα ἡ̃naγ εza2
 ἡ̃δωλ̃ἡ̃ εβολ ζ̃ἡ̃
 πτοποc ἡ̃παρ
 15 χαγγελoc ετογ
 λαβ γαβριηλ
 αγω ἡ̃q̃m̃h̃n ε
 βολ ζ̃ἡ̃ cοπ̃c̃ἡ̃
 ἡ̃ἡ̃ zenφληλ
 20 εναφωογ
 ατετ̃ἡ̃naγ ὡ̃
 namεpate
 xe εγ̃δ̃m̃δom
 ἡ̃aφ ἡ̃ze ἡ̃
 25 δi ἡ̃ἡ̃tφane2

4 τιαγωνει = διακονεῖν | 8 πολυτ̃ia = πολιτεία | 11 ζωcλε = ὥστε | 18 post
 ζ̃ἡ̃ supple zen | 25 lege ἡ̃ἡ̃tφan2τηq

p. 49, col. ii

ἸΘ

- ΤΗQ ἸΠΠΟΥΤΕ
 ΜῆΝ ἸCΟΠCῒ Ἰ
 ΠΑΡΧΑΓΓΕΛΟC Ε
 ΤΟΥΑΑΒ ΓΑΒΡΙ
 5 ΗΛ ΠΑΙ ΕΤῆΡῶΑ
 ΝΑQ ἸΠ[Ο]ΟΥ Α
 ΝΟΝ ΔΕ ΖΩΩΝ
 ΜΠῚΤῚΡῚΡΑΠCΙ
 ΤΟC ΕΝΙΜΑΕΙΝ
 10 ΜῆΝ ΝΕΩΠΗΡΕ Ἰ
 ΤΑΥΩΩΠΕ ῒΜ
 ΠῚQΤΟΠΟC ΕΤΟΥ
 ΑΑΒ ΧΕΚΑC Ἰ
 ΝΕΝΧΙ ἸΟΥΝΟC
 15 ἸΚΡΙΜΑ ΚΑΙ ΓΑΡ
 ῒΝ ΟΥΜΕ ΑΥΘΕ
 ΩΡΕΙ ἸΝΕΩΠΗΡΕ
 ΤΗΡΟΥ ῒΝ ΝΑ
 ΒΑΛ ΑΥΩ Α ΖΑΖ
 20 ἸΖΗΤΤΗΥῚΤῆΝ
 ΝΑΥ ΕΡΟΟΥ ΛΟΙ
 ΠΟΝ ΜΑῚῚΠC
 ΤΕΥΕ ἸΔΟΜ ΜῆΝ
 ΝΕΩΠΗΡΕ ἸΠΑΡ
 25 ΧΑΓΓΕΛΟC ΓΑΒΡΙΗΛ

23 lege ΕἸΔΟΜ

p. 50, col. i

ñ
 2̄m πενζητ τη
 ṛq̄ κεκας ñna
 xī ñou̇noḅ ñ
 λωρεα εβολ 2̄i
 5 τ̄m πnou̇τε πλην
 σωτη εροι ω̄
 ναμερατε ñta
 xω ερωτ̄ñ ñ
 t̄inoḅ ñωπηρε
 10 ñπαρалоζон
 ειοϋωñ2̄ εβολ
 ñtm̄nt̄naht ñ
 παρχαγγελος
 γαβριηλ m̄ñ
 15 tm̄ntoγa2̄i
 ζητ ñπαιαβο
 λος m̄ñ neq̄laī
 m̄on xε ceḅo
 ṛḅ̄ επρωμε ñ
 20 πε2̄ooy m̄ñ tēy
 ωh εϋοϋωϋ
 εṝppeτ-ḅooy
 naq̄ neȳñ
 ou̇p̄ome δε

p. 50, col. ii

ON ḡṛΓATHC
 OYH2 2ĭTOYΩQ
 ḡΠΤΟΠΟC ḡΠΑ[P]
 ΧΑΓΓΕΛΟC ΓΑ[B]
 5 ΡΗΛ ΠΑĭ ΔΕ ΝΕ
 ΟΥΑΜΡΗ ΠΕ 2ḡ
 ΟΥΤ̃QΤΗΧΗΝ
 ΕQ2ΟΤ̃Ρ ΕQṛ2ΩΒ
 2Α ΠΕQΒΕΚΕ ΕQ
 10 ΦΑΝΤΩΟΥΝ ΔΕ
 ḡΦΩṚṚ ΜΜΗΗ
 ḡΕ 2Α·ΘΗ ḡΠΑΤ̃Q
 ΒΩΚ ΕΠ̃QΜΑ
 ḡṚ2ΩΒ ΦΑQΒΩΚ
 15 Ε2ΟΥΝ ΕΠΤΟΠΟC
 ḡΠΑΡΧΑΓΓΕΛΟC
 ΓΑΒΡΙΗΛ ΕQṢṚCΩ
 ṚQ ΕQΧΩ ḡΜΟC
 ΧΕ ΠΑΡΧΑΓΓΕΛΟC
 20 ΕΤΟΥΛΑΒ ΕΚΕ
 CΟΟΥΤ̃ḡ ḡΝΑ
 2ΙΟΟΥΕ ΛΥΩ ḡ
 ΤΕĭ 2Ε ΦΑQΤΑΥ
 Ο ḡΦΟḡḡNT Ν

7 ΟΥΤ̃QΤΗΧΗΝ lege ΤΕQΤΕΧΗΗ

p. 51, col. i

СОП ḢṢΛΗΛ ḢṘ
 СФРАΓΙΖΕ Ḣ
 ΜΟQ ΝΕQΒΩK
 ΕΠṘΜΑḢΡΖΩB
 5 ΕΝΕ ḢḢΛΑΛΥ Ḣ
 ΠΕΤΝΑΝΟΥQ ṖḢ
 ḢṘΒἸΟC ΤΗṖQ
 ΟΥΔΕ ΝΗCΤΙΑ
 ΟΥΔΕ ḢḢΤΝΑ
 10 ḢCΑ ΠΑἸ ḢΜΑΤΕ
 ΠΔΙΑΒΟΛΟC ΔΕ
 ΠΜΟCΤΕ ΠΕΤ
 ΝΑΝΟΥQ ΝΙΜ
 ΛQΖΙCΕ ΕQΔΟ
 15 ṖḌ ΕΡΟQ ΕQΟΥ
 ΩṢ ΕΕΙΡΕ ΝΑQ
 Ḣ ΖΕΝΠΕΤ-ΘΟ
 ΟΥ ḢΠΕQΕṢḌḢ
 ΔΟΜ ΕΡΟQ ΕΤ
 20 ΒΕ ΠṢΟḢḢḢΤ Ḣ
 СОП ḢṢΛΗΛ ΕṘQ
 ΕΙΡΕ ḢΜΟΟΥ
 ḢḢ ΤΒΟΗ-Θ-ΕΙΑ
 ḢΠΝΟΥΤΕ ḢḢ

12 lege ΠΕΤΜΟCΤΕ ḢΠΕΤΝΑΝΟΥQ vel ΠṘṘḢΜΕCΤΕ ΠΕΤΝΑΝΟΥQ cf p ḢḢ
 col i l 5 vel ΠΜΑCΤΠΕΤΝΑΝΟΥQ | 17 post litteram primam litura in qua Ḣ

p. 51, col. ii

NĀ

ΠΑΡΧΑΓΓΕΛΟΣ Ε
 ΤΟΥΛΑΒ ΓΑΒΡΙ
 ΗΛ ΕΣΚΕΠΑΖΕ Μ
 ΜΟQ ΑCΩΠΕ
 5 ΔΕ ΜΜΟQ ΝΟΥΖΟ
 ΟΥ ΛQΩC̄K ΕQΖΙ
 ΝΗΒ Α ΠΡΗ ΦΑ Μ
 ΠΑΤ̄Q̄ΒΩΚ ΕΤ̄Q̄
 Ρ̄ΓΑCΙΑ ΛΥΩ ΠΕ
 10 ΧΑQ ΕΖΡΑΪ ΝΖΗΤQ̄
 ΧΕ ΛΙΩC̄K ΤΩΝΟΥ
 ΜΠΟΟΥ ΕΤΡΑΒΩΚ
 ΕΠΑΜΑΝ̄Ρ̄ΖΩΒ
 ΝΤΕΪ ΖΕ ΔΕ Α ΤΑΜΕ
 15 ΛΙΑ Μ̄Ν ΠΡΟΟΥΩ
 ΕΤΩΟΥΕΙΤ CΩΚ
 ΜΜΟQ ΛQ̄Ρ̄ΠΩB̄
 ΕΤ̄Q̄ΒΩΚ ΕΖΟΥΝ
 ΕΠΤΟΠΟC Μ̄ΠΑΡ
 20 ΧΑΓΓΕΛΟC ΕΤΟΥ
 ΛΑΒ ΓΑΒΡΙΗΛ ΚΑ
 ΤΑ Τ̄Q̄CΥΝΗΘΙΑ
 Μ̄ΜΗΗΝΕ ΛQ̄ΒΩΚ
 ΔΕ ΕΤ̄Q̄Ρ̄ΓΑCΤ̄ΙΡΙ

3 ΕCΚΕΠΑΖΕ sic pro ΕCCKEΠΑΖΕ | 9 Ρ̄ΓΑCΙΑ = ἐργασία

p. 52, col. i

ḢḲ
 ON AQTAΛO ΔΕ Ε
 ΤΕΤΡΙΡ ΕΤΡḲΜΟ
 Ḳ̄C ḢΟΕΙΚ ḢΤΕ
 Ḳ̄QAPXEἼ ḢΤΩΔ [Α]
 5 ΠΑΙ[Α]ΒΟΛΟC ΠḲ̄Q
 ΜΕCΤΕ ΠΕΤΝΑ
 ΝΟΥQ ΝΙΜ ΑQ
 ΑΜΑΖΤΕ ḢΤḲΟΥ
 ΡΗΗΤΕ ΖΙΠΑΖΟΥ
 10 ΑQΧΑΛΑ ḢΜΟQ Ε
 ΠΕCΗΤ ΕΤΕΤΡΙΡ
 ΝΚΩḲ̄Τ ΑΥΩ ḢQ
 ΧΩ ḢΜΟC ΧΕ Ὢ
 ΠΑΤΑΚΤΟC ΑἼ
 15 Ḳ̄ICE ΕἼΔΟḲ̄ ΕΡΟΚ
 ΕΙC ΦΟΜΤΕ ḢΡΟΜ
 ΠΕ ΤΙCΕΡΠΑΩ Ε
 ΒΟΛ ΕΡΟΚ ḢΜΗΗ
 ΝΕ ΑΛΛΑ ΦΑΡΕ Πἱ
 20 ΦΟΜḢ̄ΝΤ ḢCΟΠ Ḣ
 ΦΛΗΛ ΕΤΕΚΕΙΡΕ
 ḢΜΟΥ ḢΜΗΗΝΕ
 Ḳ̄Ḣ ΠΤΟΠΟC Ḣ
 ΠΑΡΧΑΓΓΕΛΟC

2 ΕΤΡḲΜΟḲ̄C sic pro ΕΤΡΕQΜΑḲ̄C | 4 fortasse legendum est ḢΤΟΔΟΥ | 9 post
 ΟΥΡΗΗΤΕ supplē CΕΝΤΕ

p. 52, col. ii

ΓΑΒΡΙΗΛ ΕΥΕΙΡΕ
 ΝΨΟΜΝΤΕ ΝΛΑΜ
 ΠΑΣ ΝΚΩΖΤ ΕΥ
 ΡΟΥΘΕΙΝ ΝCETİ
 5 ΩΚΕΪ ΝΜΟΪ ΝCΑ
 ΒΟΛ ΝΜΟΚ ΝΤΕ
 ΡΙΖΕ ΔΕ ΕΤΕΥΚΕ
 ΡΙΑ ΕΖΟΥΝ ΕΡΟΚ
 ΝΠΟΟΥ ΤΙΝΑΕΪ
 10 ΡΕ ΝΑΚ ΚΑΤΑ ΠΕΚ
 ΝΠΦΑ ΕΡΧΩ
 ΔΕ ΝΝΑΪ ΝΔΙ ΠΔΑΪ
 ΜΩΝ ΝΑΓΑΘΑΡ
 ΤΟΣ ΑΡΝΕΧ ΠΡΩ
 15 ΜΕ ΕΠΕCΗΤ ΕΤΕ
 ΤΡΙΡ ΑΡΠΛΥΓΗ
 ΝΠ̄QCΩΜΑ ΤΗΡ̄Q
 ΝΡΩΜΕ ΔΕ ΑῩP
 ΖΟΤΕ ΑῩPΖΟΤΕ
 20 ΕΜΑΤΕ ΑΥΩ ΜΟ
 ΓİC ΖΙΤ̄N ΖΕΝ ΝΟΔ
 ΝΖΙCΕ ΑῩN̄T̄Q
 ΕΖΡΑΪ Ζ̄N ΤΕΤΡΙΡ
 ΕQO ΝΠΑΦΜΟΥ
 25 ΑΥΩ Τ̄QCΖΙΜΕ

z sic pro ΨΟΜΤΕ | 4 ΤΙΩΚΕΪ = διώκειν | 19 delendum ΑῩPΖΟΤΕ posterius

p. 53, col. i

ḿḿ NEQWHPRE AY
 PEW NEYZOITE
 AYAWKAK EBOL
 AYRIME ZN OY
 5 NOB NCIWE AY
 TALLOQ EXN OY
 MAḿNKOṬK
 AYXITQ EZOYN
 EPTOΠOC ḿ
 10 ΠΑΡΧΑΓΓΕΛOC
 ΓΑΒΡΙΗΛ ΕΥΠΡOC
 ΔΟΚΙ ΧΕ ΕQNA
 ΜΟΥ ḿΠΑΤΕ ΠΡΗ
 ΖΩΤΠ AYW AY
 15 ΚΩΤΕ ΕΡΟQ ΤΗ
 ΡΟΥ ḿΤΠΐWE ΔΕ
 ḿΤΕΥΩΗ ΕΙC
 ΠΑΡΧΑΓΓΕΛOC
 ΓΑΒΡΙΗΛ ΛQΟΥ
 20 ΟΝΖ ΕΒΟΛ ḿ
 ΠΡΩΜΕ ZN OY
 ΖΟΡΟΜΑ ΕQO
 ḿΠΕCΜΟΤ ḿ
 ΟΥCΤΡΑΤΥΛΑ
 25 ΤΗC ḿΤΕ ΠΡΡΟ

16 πΐwe sic pro παwe | 19 ΛQΟΥΟΝΖ sic pro ΛQΟΥΩΝΖ | 22 sic pro ΖΟΡΑΜΑ

ἸΓ

p. 53, col. ii

εϛφορεῖ ἡοϛςχη
 μα ἡοϛοειν πε
 χαϛ ναϛ χε ακσοϛ
 ωἡτ ω πρωμε
 5 αϛιοϛωϛβ ἡδι πρω
 με πεχαϛ χε ἡ
 παῖ πᾱς πεχε
 παρχαγγελος
 ναϛ χε εωχε ἡ
 10 πε ανοκ πεγав
 ρηη παρχαγγε
 λος πετῖρνηϛ ἡ
 μηηνε εζοϛη ε
 πῖτοπος εκσοπ
 15 ὅτῖ ἡμοϛ ετῖρῖναϛ
 μεκ εβολ ῖἡ μεκ
 ὅλῖτῖς τηροϛ α
 νοκ πετνοϛῖἡ
 ἡμοκ ἡδορῖς
 20 ἡπδιαβολος ἡ
 ϛαϛ ἡσοπ αλλα
 επειδη ακῖαμε
 λης ἡσαϛ ἡπεκ
 εῖ επτοπος ἡγϛληη
 25 ετβε παῖ α πδιαβολος
 εῖνε εχωκ ἡτινοδ

6 ἡπαῖ sic pro ἡπε | 7 πᾱς correctio πα(χοεις) in margine | 19 fortasse legendum ἡμοκ εβολ ῖἡ ἡδορῖς sed cf p ἡζ col i 9

p. 54, col. i

ΝΑ
 ἸΠΛΥΓΗ ΑΝΟΚ ΔΕ
 ἸΠΙΩΒΩΤ̃ ΕΡΟΚ Ε
 ΤΑΛΔΟΚ ΧΕΚΑΣ
 ΕΡΕ ΟΥΟΝ ΝΙΜ Ω
 5 ΝΖ ΑΥΩ ἸΣΕΕΙ
 ΜΕ ΕΤΜΝΤΔΩΒ
 ἸΠΔΙΑΒΟΛΟΣ ΑΥ
 Ω ΧΕ ΤΒΟΗΘΕΪ
 Α ἸΠΠΝΟΥΤΕ ΜΝ
 10 ΝΕΦΑΓΓΕΛΟΣ ΕΤ
 ΣΚΕΠΑΖΕ ἸΤΜΝΤ
 ΡΩΜΕ ΤΗΡ̃
 ΑΥΩ ἸΤΕΡ̃ΑΧΕ
 ΝΑΪ ΑΦΣΦΡΑΓΪ
 15 ΖΕ ἸΠΣΩΜΑ ΤΗ
 ΡΑ ἸΠΡΩΜΕ Ἰ
 ΤΑΦΡΟΚ̃Ζ ἸΜ ΠΚΩ
 ἸΤ̃ ἸΜ ΠΜΑΕΙΝ
 ἸΠΕΣΤΑΥΡΟΣ
 20 ΑΥΩ ΠΕΧΑΦ ΝΑΦ
 ΧΕ ΕΙΣΖΗΗΤΕ ΛΙ
 ΤΑΛΔΟΚ ΜΠ̃Ρ
 ΟΥΩΖ ΕΤΟΟΤ̃Κ
 ΕΡ̃ΑΜΕΛΗΣ Ε
 25 Τ̃ΚΚΛΗΣΙΑ ΧΕ

p. 54, col. ii

ñÑE ΠΕΤ-ΘΟΟΥ
 ΕΠΑΙ ΨΩΠΕ ñ
 ΜΟΚ ΑΥΩ ñ
 ΤΕΡῶΧΕ ΝΑΪ ΝΑQ
 5 ΑQΛΟ ΕQΝΑΥ ΕΡΟQ
 ΠΡΩΜΕ ΔΕ ΑQ
 QΟῶQ ΕΖΡΑΪ ΕQ
 CΤΩΤ ΖΑ ΘΟΤΕ
 ΑQΖΕ ΕΡΟQ ΕΑ ΝΕ
 10 ΠΛΥΓΗ ΤΗΡΟΥ ΕΤ
 Ζῼ ΠῶCΩΜΑ ΛΟ
 ΑQῚΖΒΑ ΑQΑΨ
 ΚΑΚ ΕΒΟΛ Ζῼ ΟΥ
 ΝΟῶ ñCΜΗ ΧΕ '
 15 ΟΥΑ ΠΕ ΠΝΟΥΤΕ
 ñΠΑΡΧΑΓΓΕΛΟC
 ΓΑΒΡΙΗΛ ñΡΩ
 ΜΕ ΔΕ ΤΗΡΟΥ ΕΤ
 CΩΟΥΖ ΕΖΟΥΝ Ε
 20 ΠΤΟΠΟC ΜΠΑΡ
 ΧΑΓΓΕΛΟC ΓΑΒ
 ΡΙΗΛ ΑΥΠΩΤ
 ΕΖΡΑΙ ΕΧΩQ
 ΕΥΟΥΨ ΕΝΑΥ

p. 55, col. i

ΕΤΝΟΔ ΝΩΠΗΡΕ
 ΝΤΑΣΩΩΠΕ
 ΑΥΩ ΑΥΝΑΥ Ε
 ΠΕΤΟΥΜΕΕΥΕ Ε
 5 ΡΟQ ΧΕ ΕQΝΑ
 ΜΟΥ ΜΠΑΤΕ ΠΡΗ
 ΖΩΤ̄Π ΕQΟΥΟΧ
 ΕΜ̄Ν ΟΥΠΛΥΓΗ
 ΝΟΥΩΤ ΖΜ ΠΕQ
 10 ΣΩΜΑ ΑΥΡΖΟ
 ΤΕ ΕΜΑΤΕ ΑΥ
 ΩΩ ΕΥΧΩ ΝΜΟΣ
 ΧΕ ΤΙCΜΟΥ Ε
 ΡΟΚ ΠΝΟΥΤΕ Ν
 15 ΠΑΡΧΑΓΓΕΛΟΣ
 ΕΤΟΥΛΑΒ ΓΑΒ
 ΡΙΝΑ Μ̄Ν Ν
 CΑ ΝΑΙ ΑΥΧΝΕ
 ΠΡΩΜΕ ΧΕ Ω
 20 ΠΕΝΤΑQΩΩΠΕ
 ΝΜΟΚ ΝCΑQ
 ΑΚΖΕ ΕΠΕCΗΤ
 ΕΤΕΤΡΙΡ ΑΚΡΩ
 Κ̄Ζ ΤΗΡ̄Κ ΑΥΩ
 25 ΧΕ ΝΤΑΚΛΟ Ν
 ΛΩ ΝΖΕ ΖΝ †

19 ω̄ sic pro ου

p. 55, col. ii

N̄E

ΝΟΒ ἡΠΛΥΓΗ ἦ
 ΤΟQ ΔΕ ΛQΤΑΥΟ
 ΕΡΟΟΥ ἦ ΖΩΒ
 ΝΙΜ ἦΤΑΥ ΩΩ
 5 ΠΕ ἦΜΟQ ΕQ
 ΧΩ ἦΜΟC ἦ
 ΤΕΙ ΖΕ ΧΕ ΛC
 ΩΩΠΕ [ἦ]ΜΟΪ ἦ
 CΑQ ἦΤΕΡΕΤΩK
 10 ΕΤΕΤΡΙP ΧΕ ΕΪ
 ΝΑΜΟZ̄C ἦΟΕΙΚ
 ΛΙΒΩΨ̄T ΛΙΝΑΥ
 ΕΥΝΟΒ ἦΕΒΩΨ
 ΕQΨΟΪ ΕΡΕ ΝΕQ
 15 ΒΑΛ ΝΕΧΨΑΖ
 ἦΚΩZ̄T ΕΒΟΛ Ε
 ΖΟΥΝ Z̄M ΠΑΖΟ
 ΛQΑΖΕΡΑT̄Q ἦ
 ΠΑΜΤΟ ΕΒΟΛ ΕQ
 20 ΧΩ ἦΜΟC ΧΕ
 ΛΙΖΙCΕ ΕΙΒΟΡ̄δ
 ΕΡΟΚ Ω̄ ΠΑΤΑΚ
 ΤΟC ΕΙC ΨΟΜΤΕ
 ἦΡΟΜΠΕ ΕΙΒΟΡ̄δ
 25 ΕΡΟΚ ΜΠΕΖΟΟΥ
 ἦN ΤΕΥΨΗ ΨΑ

3-7 membrana jam antehac lacerata nullae litterae hoc loco omissae sunt | 9 lege
 ἦΤΕΡΕΙΤΩK | 11 ΜΟZ̄C sic pro ΜΑZ̄C | 14 ΕQΨΟΪ sic pro ΕQΨΙΑΙ = longus cf Tattam
 Lexicon p 612 vel ΕQΨΟΙΩ = fumam exhalens

p. 56, col. i

ἡ̅ς
 ρε πει φοῃ̅ντ
 ἡ̅σοπ ἡ̅ψλη
 ε τεκειρε
 ἡ̅ μοογ ῥ̅ῃ
 5 πτοπος
 ἡ̅παρχαγ
 γελοσ γαβ
 ρηλ ῥ̅ φοῃ̅ντε
 ἡ̅λαμπας ἡ̅ογ
 10 οειν ἡ̅κωῥ̅τ
 ἡ̅ςετειοκε ἡ̅
 μοῖ ἡ̅σα βολ ἡ̅
 μοκ ἡ̅τερῖ
 ῥε δε ετευκε
 15 ῥ̅ῖα εροκ μπο
 ογ λει νακ ε
 τραειρε νακ κα
 τα πεκῃ̅ψα
 λγω ἡ̅τερῥ̅χε
 20 ναῖ λqαμαῥ̅τε
 ἡ̅ταογρηhte
 σεhte λqνογ
 χε ἡ̅μοῖ επε
 снт ететpῖp
 25 λῖρωῥ̅ τῡῥ̅τ
 λοιπον λῖεime
 χε λγῃ̅т epῖma

3-7 membrana antehac lacerata litterae nullae hoc loco omissae sunt | 8 φοῃ̅ντε
 sic pro φοῃ̅ντε | 11 τειοκε = διώκειν

p. 56, col. ii

ἸΤΙCΘΟΥ[Ν ΑΝ] ΧΕ
 ΦΑΙΟΥΟΝ̄ [Η] ΧΕ
 ΦΑΙΜΟΥ [Ε]ΒΟΛ ΧΕ
 ΑΙΖΩΝ ΕΖΟΥΝ Ε
 5 ΠΜΟΥ ΑΥΩ Ζ̄Ν
 ΤΙΟΥΩΗ ΑΙΝΑΥ
 ΕΠΑΡΧΑΓΓΕΛΟC
 ΕΤΟΥΑΑΒ ΓΑΒΡΙ
 ΗΛ ΑΦΕΪ ΦΑΡΟΪ
 10 ΑΦCΦΡΑΓΙΖΕ Ἰ
 ΜΟΪ ΑΦΤΑΛΔΟΪ
 ΑΦΒΩΚ ΕΖΡΑΪ Ε
 ΤΠΕ Ζ̄Ν ΟΥCΧΗ
 ΜΑ ΝΟΥΟΕΙΝ
 15 ΠΛΑΟC ΔΕ ΤΗΡ̄
 ἸΤΕΡ̄QΝΑΥ ΕΝΑΪ
 ΑΥΡ̄ΩΠΗΡΕ Ε
 ΜΑΤΕ ΑΥΩ ΑΥ
 ΜΟΥΖ ΝΖΟΤΕ Α
 20 ΤΕΤ̄ΝΝΑΥ Ω
 ΝΑΜΕΡΑΤΕ ΧΕ
 ΕΥδ̄ΜΔΟΜ ΝΑΩ
 ΝΖΕ ΝΔΙ ΝCΟΠC̄Π
 ἸΠΑΡΧΑΓΓΕΛΟC
 25 ΕΤΟΥΑΑΒ ΓΑΒ
 ΡΙΗΛ ΑΥΩ ΧΕ
 ΡΩΜΕ ΝΙΜ

2 ΟΥΟΝ̄ sic pro ΩΝ̄

p. 57, col. i

ΕΤΒΗΚ ΕΤΕΚΚΛΗ
 CIA ΜΜΗΗΝΕ
 ΜΕΡΕ ΛΑΛΥ Ñ
 ΛΑΪΜΩΝΙΟΝ ΕΩ
 5 ΖΩΝ ΕΖΟΥΝ Ε
 ΡΟQ ΕΠΤΗΡQ
 ΑΛΛΑ ΤΒΟΗΘΕΙΑ
 ΜΠΝΟΥΤΕ ΝΑ
 ΝΑΖΜQ ÑΒΟΡδ̄C
 10 ÑΠΠCΑΤΑΝΑC
 ΠΕΦΛΗΛ ΠΕΤΕ
 ΦΑQΝΟΥΧΕ Ε
 ΒΟΛ ÑÑΔΑΪΜΩ
 ΝΙΟΝ ΠΕΦΛΗΛ
 15 ΠΕΤΝΟΖ̄Μ Ñ
 ΝΕΤ Ζ̄Ñ ΠΚΥΝ
 ΤΙΝΟC Μ̄Ñ ΕΧΙ
 ΜΩΝ Μ̄Ñ ÑΠΑ
 ΘΟC ΠΕΦΛΗΛ
 20 ΠΕΤCΟΛC̄Λ Ñ
 ΝΕΤΖΗΩ ΤΕΚ
 ΚΛΗCĪΛ ΠΕ ΠΜΑ
 ÑCΟΛC̄Λ ΛΥΩ Ñ
 CΦΟΥΖ ÑÑΑΓ
 25 ΓΕΛΟC ΤΕΚΚΛΗ

9 ante ÑΒΟΡδ̄C suppl ΕΒΟΛ Ζ̄Ñ | 15 lege ΠΕΤΝΟΥΖ̄Μ | 16 ΚΥΝΤΙΝΟC = κίνδυ-
 νος | 17 Μ̄Ñ ΕΧΙΜΩΝ sic pro Μ̄Ñ ÑΧΕΙΜΩΝ | ΧΙΜΩΝ = χεῖμῶν | 20 prius scriptum
 ΠΕΤCΑΛC̄Λ deinde ΠΕΤCΟΛC̄Λ

p. 57, col. ii

N̄Z

- CIA ΠΕ ΠΜΑΝ̄CΩ
 ΟΥΖ̄ N̄N̄EIXEIPΟΥ
 ΒΕΙΝ M̄N̄ N̄CΕΡΑΦΕΙΝ
 ΤΕΚΚΛΗΓCΙΑ ΠΕ
 5 ΠΜΑΝ̄M̄TON M̄
 ΨΥΧΗ NIM ANON
 ΔΕ ΖΩΝ ΜΑΡ̄N̄ME
 Τ̄ΚΚΛΗCΙΑ N̄ΘΕ
 N̄T̄NΨΥΧΗ ΤΗΡ̄C
 10 ΠΕΤΟ N̄AMELIC
 ΕΤ̄ΚΚΛΗCΙΑ ΕQ
 ΝΟΥΧΕ N̄ΘΟΤΕ
 M̄ΠΧ̄C N̄CABOL M̄
 ΜΟQ ΑΥΩ ΠΕΤΝΑ
 15 CΥΓΕ M̄ΠΑΤ̄Q̄CΩ
 ΤM ΕΝΑΝΑΓΝΩCIC
 ΤΗΡΟΥ ΕQCΥΝΑΓΕ
 M̄ΠΠΩΕ M̄ΠΕQCY
 ΝΑΓΕ ΕΤΧΗΚ Ε
 20 ΒΟΛ ΠΕΤΝΑΕΪ Ε
 ΒΟΛ Ζ̄N̄ Τ̄ΚΚΛΗCΙΑ
 M̄N̄ N̄CA ΤΡ̄Q̄CΩΤ̄M̄
 ΕΝΑΝΑΓΝΩCIC ΤΗ
 ΡΟΥ N̄Q̄ZMOOC ΖΙΡ̄N̄
 25 N̄ΖΙΡΟ N̄Τ̄ΚΚΛΗCΙΑ
 ΠΑΪ N̄T̄I MINE ΟΥ

2 N̄N̄E- sic pro N̄N̄E- | 7 lege ΜΑΡ̄N̄MEP̄E | 15 CΥΓΕ lege CΥΝΑΓΕ | 18 sic pro
 M̄ΠΕQCYΝΑΓΕ N̄TCΥΝΑΞIC ΕΤΧΗΚ ΕΒΟΛ | 22 M̄N̄ N̄CA prius scriptum M̄ΠΑ | 25 ut
 videtur litterae Z̄I deletae et legendum N̄PO

p. 58, col. i

ḢḢ
 πῖϣε ḡπιστος
 πε πετωλχε
 ευωϣ ḡ ευϣαλ
 λεῖ ḡ ḡκκλḡς
 5 [α] πεπωλḡ ḡ
 παῖ βḡτ ḡπḡ
 το εβολ ḡπḡς
 πετḡλεῖ εβολ
 ḡ ḡκκλḡς
 10 ḡπαḡḡḡ ḡτῖ
 ρḡḡḡ ϣαρε παγ
 γελος ḡπḡς ḡ
 πεḡοοḡ εḡḡḡḡ
 εḡποḡḡ εḡοḡ
 15 αḡω ḡḡ λḡḡ ḡ
 βḡḡ-ḡḡ ḡτ[ε]
 πḡοḡτε ϣοοπ
 ḡḡ ḡε ḡπεḡ
 ḡḡ ḡḡḡḡ ḡ
 20 παḡḡβḡκ εḡḡ
 ḡḡ ḡεḡοḡ ḡε
 ḡ ḡḡεḡḡ
 ḡḡḡḡε ḡḡ
 κḡḡḡ ḡε
 25 κḡς ḡḡḡḡε

5 πεπωλḡ lege πεωλḡ | 16 ante ḡ erat π vel ϣ ut videtur deletum

p. 58, col. ii

ἡΠΚΩ ΕΒΟΛ ἡ
 ΝΕΝΝΟΒΕ ΠΙΑ
 ῤῥῥῥῥῥῥ ἡΠΟΟΥ
 ἡΠΑΡΧΑΓΓΕΛΟΣ
 5 ΓΑΒΡΙΗΛ ΠΡΑΙΩῤ
 ΝΟΥΡΕ ἡΝΠΑΙΩΝ
 ἡΠΟΥΓΟΕΙΝ ῥῥ ΟΥ
 ΨΑ ἡΠΠΝΕΥΜΑ†
 ΚΟΝ ῥΩC ἡCΟΟΥΝ
 10 ΧΕ ἡΤΟQ ΠΕ ΠΑΓ
 ΓΕΛΟΣ ἡΠΡΑΨΕ
 ΑΥΩ ΠΕΤΝΟῤῥ
 ἡΟΥΟΝ ΝΙΜ Ε
 ΤΟΥΧΠ ἡΜΟΟΥ
 15 ἡΒΟῤC ΕΒΟΛ ῥΙ
 ῥῥ ΠΑΙΑΒΟΛΟΣ
 ΜΑῤῥCΩΤΕ
 ἡΤΟΟῥῥ ἡῥ
 ῥΗΚΕ ΠῥῥῥC ῥῥ
 20 ΒΟΜ ΠΟΥΑ ΠΟΥ
 Α ἡΜΟΝ ΧΕΚΑC
 ΕΡΕ ΠΑΡΧΑΓΓΕ
 ΛΟΣ ΓΑΒΡΙΗΛ
 ΝΑΟΥΩΝ ΝΑΝ
 25 ἡΝΑῤΩΩΡ ἡ

12 lege ΠΕΤΝΟΥῤῥ | 17 CΩΤΕ lege CΩΤ

p. 59, col. i.

ñ̄τ̄μ̄ñ̄τ̄ε̄ρο ñ̄
 ñ̄π̄ñ̄γ̄ε μᾱρ̄ñ̄
 σᾱζ̄ω̄ν ε̄βο̄λ ñ̄
 κᾱκ̄ια ñ̄ῑμ ζ̄ῑ πα
 5 νο̄ῡργ̄ια ζ̄ῑ π̄φ̄ον̄ος
 ñ̄ῑμ χ̄ε̄κᾱς ñ̄να
 ρ̄ω̄α ñ̄πᾱρ̄χᾱγ̄γε
 λο̄ς γ̄ᾱβ̄ρῑνα ζ̄ñ̄
 τ̄μ̄ñ̄τ̄ε̄ρο ñ̄μ̄
 10 π̄ñ̄γ̄ε χ̄ε̄ πᾱῑ να
 με̄ πε̄ π̄ρᾱω̄ε ñ̄
 ᾱτο̄ῡω μᾱ
 ρ̄ñ̄ϥ̄ι ñ̄ñ̄ῑπ̄ον̄ι
 ρ̄ια ñ̄σᾱ βο̄λ ñ̄
 15 μ̄ον̄ ñ̄ñ̄ ñ̄ικ̄α
 τᾱλᾱᾱια ñ̄σο̄
 ο̄ῡñ̄ χ̄ε̄ ζ̄ω̄β̄
 ñ̄ῑμ ε̄τ̄ñ̄εῑρε
 ñ̄μ̄ο̄ο̄ῡ ζ̄ῑχ̄μ̄
 20 π̄κᾱζ̄ π̄ñ̄ο̄ῡτε̄
 ñ̄ñ̄ ñ̄ε̄ϣ̄ᾱγ̄γε̄λο̄ς
 δ̄ω̄ω̄τ̄ ε̄ζ̄ραῑ ε̄
 χ̄ω̄ñ̄ λ̄γ̄ω̄ ϣ̄ñ̄ᾱγ̄
 ε̄ρον̄ ζ̄ñ̄ ñ̄ε̄ñ̄
 25 ζ̄β̄ñ̄γ̄ε̄ τ̄η̄ρο̄ῡ
 ζ̄ᾱñ̄ς̄ τ̄ιᾱρ̄ ε̄ρ̄ιον̄

5 post ΠΑΝΟΥΡΓΙΑ adde ñ̄ῑμ | π̄φ̄ον̄ος = φ̄όν̄ος vel φ̄ε̄όν̄ος | 23 ϣ̄ñ̄ᾱγ̄ lege
 ΕΥΝΑΓ̄ vel fortasse ñ̄ς̄ε̄ñ̄ᾱγ̄

p. 59, col. ii

NΘ

ΠΕ ΕΤΡ̄ΝΕΪ ΕΒΟΛ
 Ζ̄Μ ΠΕΪ ΜΑΝ̄ΔΟΙΛΕ
 Μ̄Ν Ν̄CΑ ΝΑΥ ΝΙΜ
 Ν̄CΕΧΝΟΥΝ ΕΝΕΝ
 5 ΤΑΝΑΛΥ ΤΗΡΟΥ
 ΕΙΤΕ ΑΓΑΘΟΝ ΕΪ
 ΤΕ ΠΕΤ-ΘΟΟΥ ΝΕΙ
 ΟΥΩΨ Μ̄Ν ΠΕ ΕΤΑ
 ΨΕ ΠΩΛΧΕ ΕΠΕ
 10 ΖΟΥΟ ΕΤΒΕ ΝΑΪ
 ΑΛΛΑ †CΟΟΥΝ ΧΕ
 ΝΑΝΟΥ ΠΩΙ Ζ̄Ν ΖΩΒ
 ΝΙΜ ΜΑΛΙCΤΑ ΧΕ
 Α ΠΝΑΥ ΨΩΠΕ Ν̄
 15 ΤΕΝΕΠΙΤΕΛΪ Ν̄ΤΕ
 ΠΡΟCΦΟΡΑ ΕΤΟΥ
 ΑΛΒ ΠCΩΜΑ Μ̄Ν
 ΠΕCΝΟQ ΙC ΠΕΧ̄C
 ΜΑΡ̄Ν† ΝΟΥΧΩΚ
 20 Μ̄ΠΩΛΧΕ ΨΑ ΠΕΙ
 ΜΑ ΠΝΟΥΤΕ Π
 ΠΑΝΤΩΚΡΑΤΩΡ
 ΕQCΜΟΥ ΕΠΕΝ̄Ρ
 ΡΟ Μ̄ΜΑΙΝΟΥΤΕ
 25 ΠΑΙ ΕΤΖ̄Ν Τ̄ΝΜΗ
 ΗΤΕ

5 N prius scriptum Α | 8 Μ̄Ν = μέν | 23 lege ΕQΕCΜΟΥ

p. 60, col. i

Ⲛ

- ⲙⲡⲟⲟϥ ⲁγω ⲛⲓ
 ϣⲟⲓϥ ⲉⲣⲟϥ ⲛⲉⲉ
 ⲛⲁⲗⲁ ⲛⲛ ϥⲟⲗⲟ
 ⲙⲱⲛ ⲛⲛ ⲓⲉϥⲉⲕⲓ
 5 ⲁϥ ⲛⲛ ⲓⲱϥⲓⲁϥ
 ⲛⲣⲣⲱⲟϥ ⲛⲁⲓⲕⲁⲓ
 ⲟϥ ⲁγω ⲉϥⲉⲗⲁ
 ⲣⲉ ⲉⲧϥϥⲛⲕⲁγ
 ⲧⲟϥ ⲛⲛ ⲧⲕγⲣⲟϥ
 10 ϥⲓⲁ ⲧⲙⲣⲥ ⲛⲛⲉⲗⲣⲱ
 ⲙⲁⲓⲟϥ ⲛⲛ ⲡⲁγ
 ⲙⲟϥ ⲧⲙⲣⲓ ⲛⲧⲡⲟ
 ⲁⲓϥ ⲉⲓⲧⲉ ϥⲟⲟϥⲧ
 ⲉⲓⲧⲉ ϥⲗⲓⲙⲉ ⲉⲓⲧⲉ
 15 ⲕⲟϥⲓ ⲉⲓⲧⲉ ⲛⲟⲃ ⲛⲓ
 ⲣⲟϥⲛⲁ ⲛⲧⲛⲧγⲭⲏ
 ⲙⲡⲉⲗⲟⲟϥ ⲉⲧⲛⲛⲁ
 ⲁⲡⲁⲛⲧⲁ ⲉⲣⲟϥ ϥⲓ
 ⲧⲛ ⲛϥⲟⲡϥⲧⲓ ⲛⲛ
 20 ⲛⲧⲱⲃⲉ ⲙⲡⲁⲣ
 ⲭⲁⲓⲓⲉⲗⲟϥ ⲉⲧⲟϥ
 ⲁⲗⲁⲃ ⲓⲁⲃⲣⲓⲛⲏⲗ ⲡⲁⲓ
 ⲉⲧⲛⲣⲱⲗ ⲛⲁϥ ⲙ
 ⲡⲟⲟϥ ϥⲛ ⲧⲡⲉ ⲁγ
 25 ⲱ ϥⲓⲭⲙ ⲡⲕⲁⲗ
 ϥⲓⲧⲛ ⲧⲉⲭⲁⲣⲓϥ

ⲉ 9 ⲕγⲣⲟϥϥⲓⲁ = γερονσία

p. 60, col. ii

ḿḿ ṭḿḿṭḿḿḿ
 ϣṣṣ ḿḿḿ
 ḫṣṣ ḿḿ ḿḿḿ
 ḿḿḿḿḿ
 5 ḿḿ ḿḿḿ ḿḿḿ
 ṭḿ ḿḿ ḿḿḿḿ
 ḿḿḿḿḿ ḿḿ
 ḿḿ ḿḿḿḿḿ
 ṭḿḿ ḿḿ ḿḿ
 10 ṣṣṣ ḿḿ
 ḿḿ ḿḿ ḿḿ
 ḿḿ ḿḿḿḿ ḿḿ

6 post ḿḿḿḿḿ adde ḿḿḿ ḿḿ cf Brit Mus Ms Orient numero 7597 p 1ḿ apud Budge *Miscellaneous Coptic Texts in the Dialect of Upper Egypt* 1915 p 155 | 8 lege ḿḿḿḿ | 12 ḿḿ cf pag 1ḿ

2
 24
 ΩΤΡΡΩ ΔΥΩ
 ΠΙΑ Ν Μ ΤΟΝ
 ΛΕΠΡΟ ΩΤΕ
 ΚΡΟΙΛΕ Ν ΛΕΥ
 ΚΟΝ Ν ΡΥ Β Μ Ω
 Ε Κ Μ Ω Ε Π Ε
 ΜΗΡΕ Ι Η Ν ΔΥ
 ΝΕΤΟΥΕ Ω Ι
 Ω Δ Κ Μ Δ Η
 ΘΩΤ Δ Κ Δ Π Ο
 ΡΟΥ Ν Ο Δ Ω
 ΡΟΝ Ν Β Α Ι Κ ΟΝ
 Π Α Ι Ν Τ Α Υ Ω
 Π Ε Μ Μ Α Ν Ο Υ
 Ω Ζ Ν Λ Ε Μ Α Ν Ο
 Η Λ Ω Ν Α Γ Α Τ Ι
 Ν Τ Ο Ι Κ Ω Ι Ω Ε Ν Φ
 Π Ζ Λ Λ Ο Ν Β Ο Λ Ζ Τ
 Ε Τ Ο Μ Α Μ Α Δ Ο Τ Ι
 Χ Ε Δ Κ Ι Χ Ι Ρ Ο Υ Μ
 Μ Ι Ζ Ο Ε Τ Ι Τ Ο
 Ρ Ε Μ Ω Μ Α Δ Ρ
 Κ Α Τ Ι Ε Μ Α Δ Ρ
 Δ Ε Τ Ε Μ Α Ι Ε Τ Ν
 Ω Δ Χ Ε Ε Π Ε Σ Β Ι Ο Ι
 Ε Π Ο Υ Α Δ Β Μ Α Ρ Ι
 Δ Τ Ε Τ Ι Π Α Ρ Θ Ε
 Ν Ο Σ Ι Τ Υ Ε Ε Ρ Ε Ν
 Ι Ω Δ Κ Μ Μ Ν
 Μ Α Τ Α Π Α Π Ε Ι
 Ε Μ Ο Σ Ε Τ Κ Ο Ι Ν
 Ν Ο Μ Μ Ε Τ Ι Υ Α Δ Β
 Ι Ω Ι Ω Δ Κ Μ Ο Υ
 Ν Ο Σ Π Ε Π Ε Κ Τ Α Ι
 Ο Δ Υ Ω Ε Β Ν Α
 Μ Α Κ Ρ Ε Γ Α
 Μ Ο Κ Ν Ο Ν
 Γ Ε Ν Α Ι Α Τ Η Ρ Ο Υ
 Ν Α Ι Ε Τ Ν Η Υ Α Ι Ν
 Ν Ο Μ Κ Ε Β Ο Λ Χ Ε
 Δ Κ Μ Ω Π Ε Ν Δ Ι
 Ω Τ Ν Τ Ν Χ Ε Τ Ι
 Α Ν Τ Ε Θ Θ Ο Τ Ο Ι Ο
 Ε Τ Ο Υ Α Δ Β Μ Α Ρ Ι
 Δ Τ Ε Ν Ο Υ Δ Ε
 Ω Μ Ε Σ Ι Α Σ

COPTIC HOMILY ON THE VIRGIN

A HOMILY ON THE VIRGIN BY THEOPHILUS,
ARCHBISHOP OF ALEXANDRIA

p. 60, col. ii

ΟΥΛΟΓΟΣ ΕΛΑ
ΤΑΥΟQ Ν̄Ι Π̄Ν
15 ΠΕΤΟΥΑΛΒ Ν̄Ι
ΩΤ ΕΤΤΑΝΥ
ΚΑΤΑ ΣΜΟΤ ΝΙΜ
ΑΠΑ ΘΕΩΦΙΛΟΣ
ΠΑΡΧΗΕΠΙΣΚΟ
20 ΠΟΣ Ν̄ΤΝΟΔ
Ν̄ΠΟΛΙC ΡΑΚΟ
ΤΕ Ν̄ΤΑQΤΑΥΟQ
ΔΕ ΕΤ̄Ν̄Χ̄C ΤΗ
Ρ̄Ν ΤΕΘΕΟΤΟ
25 ΚΟΣ ΕΤΟΥΑΛΒ

22 Ν̄ΤΑQΤΑΥΟQ prius scriptum Ν̄ΤΑΥΤΑΥΟQ

p. 61, col. i

ΜΑ[ΡΙΑ] ΤΡ̄ϞΧΠΕ
 Π[ΝΟΥ]ΤΕ ̄Ν ΟΥ
 Μ[Ε Ν̄ΤΑϞΤ]ΑΥ
 Ε Π[ΙΛΟ]ΓΙΟΣ ΔΕ Ν̄
 5 ΣΟΥΜ̄ΝΤΑΣΕ Μ̄
 ΜΕΣΟΥΡΕ ΕΤΕ
 ΣΑΝΑΛΙΜ̄ϞΙΣ Ε
 ΤΟΥΑΑΒ Ν̄ΤΑΥ
 ΧΙΓ̄Σ ΕΖΡΑῙ ΕΜ̄
 10 ΠΗΥΕ Ν̄ΖΗΤ̄Ϟ
 ΑϞΨΑΧΕ ΔΕ ΟΝ
 ΕΤΒΕ ΟΥΡΩΜΕ Ν̄
 ̄ΒΡΑΙΟΣ ΕΤΟΥΗ
 ΗΖ ̄Ν ΤΠΟΛΙΣ
 15 ΡΑΚΟΤΕ ΑϞΠΙΣ
 ΤΕΥΕ ΕΠΕΧ̄Σ ΕΤ
 ΒΕ ΘΕΙΚΩΝ Ν̄Τ̄Ν
 Χ̄Σ ΤΗΡ̄Ν ΤΘΑΓΙ
 Α ΜΑΡΙΑ ΕΣΣΗΖ
 20 ΕΥΠΟΔΕ Ν̄ΨΕ Ν̄
 ΖΟΥΝ ΕΥΑΠΟΘΥ
 ΚΗ ΑϞΨΑΧΕ ΔΕ
 ΟΝ ΕΤΒΕ ΤΝΟΔ̄
 Μ̄ΜΝ̄ΤΕΒ̄ΙΗΝ Μ̄
 25 ΠΡΩΜΕ ΖΝ ΟΥΕ
 ΡΗΝΗ Ν̄ΤΕ ΠΝΟΥ

14 ̄Ν prius scriptum CT vel CT | 20 prius scriptum ΠΟΚΕ deinde ΠΟΔΕ | Ν̄ΖΟΥΝ
 ΕΥ- lege Ν̄ΖΟΥΝ Ν̄ΟΥ- vel Ν̄ΖΟΥΝ ̄Ν ΟΥ-

p. 61, col. ii

ΣΑ

[ΤΕ] ΖΑΜΗΝ ϣϥ̄

- ΑΛΗΘΩΣ ΑΡΨΑ
 ΝΑΝ ἡΠΟΟΥ ἡ
 5 ΔΙ ΠΡΠΜΕΕΥΕ ἡ
 ΤΕΘΕΟΤΟΚΟΣ Ε
 ΤΟΥΛΑΒ ΜΑΡΙΑ
 ΤΜΑΛΥ ἡΠΕΧΡ̄C
 †CΩΤῒ ΓΑΡ ΕΠΕ
 10 ΠΡΟΦΗΤΗΣ Ε
 ΤΟΥΛΑΒ ΔΑΔ ΕΡ
 ΩΨ ΕΒΟΛ ῒΝ ΝΕ
 †ΑΛΜΟΣ ΕΡΧΩ ἡ
 ΜΟΣ ΧΕ ΛΥΧΩ
 15 ἡΖΕΝΤΑΙΟ ΕΤ
 ΒΗΗΤΕ ΤΠΟΛΙC
 ἡΠΝΟΔ ἡΡΡΟ
 Ω ΝΑΜΕΡΑΤΕ
 ΜΗ ΤῒΧΟΕΙC
 20 ΑΝ ΤΕ ΤΘΑΓΙΑ
 ΜΑΡΙΑ ΤΑΙ ἡΤΑC
 ΩΩΠ ΕΡΟC ἡ
 ΠΝΟΥΤΕ ΠΛΟΓΟC
 ΠΕΧΡ̄C ΙC ΠΕΝΧ̄C
 25 ΛΩ ΤΕ ΤΠΟΛΙC ἡ
 ΠΝΟΔ ἡΡΡΟ

p. 62, col. i

Ⲫⲃ

- ΤΕΙΜΕΕΥΕ ΧΕ
 ΤΚΑΛΛΑΖΕ ΤΕ ΜΑ
 ΡΙΑ ΤΙΠΑΡΘΕ
 ΝΟC ΤΑΙ ΝΤΑC
 5 ΨΩΠΕ ἸΜΑΝ
 ΨΩΠΕ ἸΠΛΟΓΟC
 ἸΠΕΙΩΤ ΕΛΑ
 ΕΙ ΛΦΟΥΩΖ ὨΝ
 ΤΕCΚΑΛΛΑΖΗ Ἰ
 10 †ΙC ΝΕΒΟΤ ΛC
 ΧΠΟQ ΕΧῸ ΠΚΑΖ
 ΛQΖΙΠΟΜΙΝΕ Ἰ
 ΖΩΒ ΝΙΜ ΝΤῆΝ
 ΖΕ ΨΑΝΤῆΝ ΠΝΟ
 15 ΒΕ ἸΠῆQΡΝΟΒΕ
 ΟΥΔΕ ΜΠΟΥΖΕ
 ΕΚΡΟQ ὨΝ ΤQΤΑ
 ΠΡΟ ΛQΒΩΚ Ε
 ΖΡΑΙ ΕἸΠΠΗΥΕ ΕΛΑ
 20 ΖΜΟΟC ΖἸ ΤΟΥΝΑΜ
 ΜΠῆQΕΙΩΤ ὨΝ
 ΧΟCΕ ΛΥΩ ΟΝ
 ΕQΝΗΥ ὨΜ ΠQΕ

1 ΤΕΙ- pro †- | 2 ΜΑΡΙΑ lege ἸΜΑΡΙΑ | 9 ΚΑΛΛΑΖΗ sic pro ΚΑΛΛΑΖΕ | 14 ΨΑΝΤῆΝ
 sic pro ΨΑΤῆΝ | 15 ἸΠῆQΡΝΟΒΕ . . . ΤQΤΑΠΡΟ = I Petri ii 22 Woide | 22 lege ΝΕΤΧΟCΕ

p. 62, col. ii

ΟΟΥ Ν̄ΚΡ[ΙΝΕ] Ν̄
 ΝΕΤΟΝ̄ [ΜΝ Ν]Ε[Τ]
 ΜΟΟΥΤ Α[ΥΩ] Ν̄
 ΤΙ Μ̄ΠΟΥΑ ΠΟΥΑ
 5 ΚΑΤΑ Ν̄ΚΖΒΗΥΕ
 ΕΙΤ[Ε] ΑΓΑΘΟΝ [ΕΙ]
 ΤΕ ΠΕΤΘΟΥ ΤΕ
 ΝΟΥ ΔΕ Ω̄ ΝΑΜΕ
 ΡΑΤΕ ΜΑΡ̄ΝΚΩ Ν̄
 10 ΖΕΝCΜΟΤ Ν̄ΤΙ
 ΠΑΡΘΕΝΟC Ζ̄Ν
 ΖΩΒ ΝΙΜ ΧΕ ΑC
 Ω̄ ΓΑΡ ΑΧ̄Ν CΥ
 ΝΟΥCΙΑ Ν̄ΖΟΟΥΤ
 15 ΑCΜΙCΕ ΑΧ̄Ν ΤΙ
 ΤΚΑC ΑCΖΛΟΟΛΕ
 Μ̄Π̄CΩΗΡΕ ΠΕC
 Ω̄ΡΠΜΙCΕ ΑC
 ΔΟΟΛ̄ Ν̄ΖΕΝΤΟ
 20 ΕΙC ΑCΩΤΟQ Ζ̄Ν
 ΟΥΟΜ̄ Ν̄Τ̄ΒΝΗ
 Ν̄ΤΟQ ΠΕ ΠΕΝΝΟΥ
 ΤΕ Ζ̄Ν ΟΥΜΕ ΑΥΩ
 Ν̄ΤΟQ ΠΕ ΠΩΗΡΕ

9 ΜΑΡ̄ΝΚΩ sic recte vel fortasse ΚΩΖ | 13 Ω̄Ω sic pro Ω̄ | 21 ΟΥΟΜ̄ sic pro
 ΟΥΟΟΥΜ̄

p. 63, col. i

ἡΠΠΟΥΤΕ ΕΤ
 CMAAAT ΦΑ
 ΕΝΕΖ ὦ ΤΠΑΡ
 Θ-ΕΝΟC ΕΤΟΥΑΑΒ
 5 ΜΑΡΙΑ ΜΑΤΑ
 ΜΟΪ ΕΠΟΥΓΕΝΟC
 Μ̄Ν ΠΗΪ ἡΠΟΥΕΪ
 ΩΤ Μ̄Ν ΤΟΥΘΡΙC
 ΓΙΑ ΤΗΡC ΤΙ
 10 ΜΕΕΥΕ ΓΑΡ ΑΝΟΚ
 ΧΕ ΠΗΪ ΕΤΡ̄ΨΟΟΠ
 Ν̄ΖΗΤḘ ΤΕΝΟΥ
 ΤΕ Θ-ΙΑΗΜ̄ Ν̄
 ΤΠΕ ΖΑΖṲΝ ΠΟΥ
 15 ΨΗΡΕ Ρ̄ΠΑΡΑ
 ΚΑΛΕΪ ἡΠΟΥΨΗ
 ΡΕ Ν̄ΟΥΟΕΨ
 ΝΙΜ ΖΑΡΟΝ Α
 ΝΟΝ ΝΙΡḘΡ̄ΝΟ
 20 ΒΕ ΨΑΝΤḘΨ̄Ν
 ΖΤΗḘ ΖΑΡΟΝ
 ΧΕ ΟΥΖΙΚΑΝΟC
 ΓΑΡ ΠΕ ΕCCOΠ
 CΠ ΖΑ ΠΓΕΝΟC

8 Θ-ΡΙCΓΙΑ = *θησκειά* | 11 ΕΤΡ- sic pro ΕΤΕΡΕ- | 15 Ρ- sic pro ΕΡΕ- | 22 lege
 ΟΥΖΙΚΑΝΟC . . . ΠΕ

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p. 63, col. ii

5 ⲥⲏⲣⲓ ⲛⲁⲗⲁⲙ
 ⲛⲁⲓⲁⲧⲉ ⲛⲧⲟ ⲱ
 ⲧⲡⲁⲣ-ⲑⲉⲛⲟⲥ ⲉ
 ⲧⲟϥⲗⲁⲃ ⲙⲁⲣⲓⲁ
 10 ⲭⲉ ⲁⲣⲥⲁⲛⲱ ⲛ
 ⲡⲉⲭⲥ ⲡⲉⲧⲥⲁ
 ⲛⲱ ⲛⲙⲟⲛ ⲧⲏⲣⲏ
 ⲓⲓⲧⲏ ⲧⲓⲙⲏⲧ
 ⲁⲓⲁ-ⲑⲟⲥ ⲛⲏ
 15 ⲡⲓⲓⲛⲁ ⲉⲧⲛⲁⲱⲱ
 ⲛⲁⲓⲁⲧⲉ ⲛⲧⲟⲓ ⲱ
 ⲧⲡ[ⲁ]ⲣ-ⲑⲉⲛⲟⲥ ⲭⲉ
 ⲁⲣⲧⲱⲟϥ ⲓⲛ ⲛⲟϥ'
 ⲃⲓⲭ ⲓⲁ ⲡⲉⲛⲧⲁⲓ
 20 ⲁⲛ ⲛⲣⲙⲓⲉ ⲓⲛ
 ⲡⲛⲟⲃⲉ ⲛⲏ ⲧⲁ
 ⲛⲟⲙⲓⲁ ⲛⲡⲁⲓⲁⲃⲟ
 ⲗⲟⲥ ⲧⲣⲥⲙⲁⲙⲁ
 ⲁⲧ ⲛⲧⲟ ⲣⲧⲱⲛ
 25 ⲛⲙⲟⲓ ⲧⲣⲥⲙⲁ
 ⲙⲁⲁⲧ ⲣⲱⲗⲭⲉ
 ⲛⲏⲙⲁⲓ ⲧⲣⲥⲙⲁ
 ⲙⲁⲁⲧ ⲣⲥⲁⲛⲱ ⲛ
 ⲙⲟⲓ ⲓⲛ ⲧⲟϥⲉⲣⲱ
 ⲧⲉ ⲛⲕⲁ-ⲑⲁⲣⲟⲥ

5 et 13 ⲁⲣ- pro ⲁⲣⲉ- | 14 lege ⲡⲉⲛⲧⲁⲓⲁⲗⲁⲛ | 15 lege ⲉⲃⲟⲗ ⲓⲛ | 18 et 20 et 22
 ⲧⲣ- pro ⲧⲉ- vel ⲉⲣⲉ- forma adhuc ignota | 19 et 21 et 23 ⲣ- pro ⲉⲣⲉ- | 19 ⲣⲧⲱⲛ lege
 ⲣⲧⲱⲟϥ

p. 64, col. i

Ⲫⲁ

ⲱ ⲧⲣⲣⲱ ⲁγⲱ

ⲡⲙⲁ ⲛⲙⲧⲟⲛ

ⲙⲡⲣⲣⲟ ⲱ ⲧⲉ

ⲃⲣⲟⲙⲡⲉ ⲛⲁⲉγ

5 ⲕⲟⲛ ⲛⲣⲓⲃⲙⲃⲙ

ⲉⲥⲃⲙⲃⲙ ⲉⲡⲉⲥ

ⲱⲙⲣⲉ ⲙⲡⲛⲁγ

ⲛⲓⲓⲧⲟⲟγⲉ ⲱ ⲓ

ⲱⲁⲕⲓⲙ ⲁⲗⲏ

10 ⲉⲱⲥ ⲁⲕⲭⲡⲟ

ⲛⲟγⲛⲟⲃ [ⲛ]ⲁⲱ

ⲣⲟⲛ ⲛⲃⲁⲥⲡⲁⲛⲕⲟⲛ

ⲡⲁⲓ ⲛⲧⲁⲓⲱ

ⲡⲉ ⲙⲙⲁⲛⲟγ

15 ⲱⲓ ⲛⲙⲙⲁⲛⲟγ

ⲏⲁ ⲱ ⲛⲁⲓⲁⲧⲕ

ⲛⲧⲟⲕ ⲱ ⲓⲱⲥⲏⲫ

ⲡⲓⲗⲗⲟ ⲛⲃⲁⲗⲓⲏⲧ

ⲉⲧⲥⲙⲁⲙⲁⲁⲧ

20 ⲭⲉ ⲁⲕⲕⲁⲓⲣⲟγ ⲙ

ⲡⲁⲓⲟ ⲉⲧⲧⲟ

ⲃⲉ ⲁγⲱ ⲙⲙⲁⲣ

ⲕⲁⲣⲓⲧⲏⲥ ⲛⲓⲙ

5 et 6 ⲃⲙⲃⲙ fortasse ⲃⲛⲃⲛ = cantare | 21 prius scriptum ⲉⲧⲧⲱⲃⲉ deinde ⲉⲧⲧⲱⲃⲉ

p. 64, col. ii

δε τε ταῖ ἐτῇ
 ψαχε ἐπεσβιος
 ετοῦααβ μαρι
 α τε τῖπαρ-θε
 5 nos τῳεερε ᾱ
 ἰωακὶμ ᾱ
 anna τα πεῖ
 γενος ἐτσοτῖ
 †νοῦνε εστοῦααβ
 10 ᾱ ἰωακὶμ οὔ
 νοδ πε πεκταῖ
 ο λῡθ σενα
 μακαριζε ᾱ
 μοκ ᾱδὶ ᾱ
 15 γεναια τηροῦ
 ναῖ ἐτνηῦ ᾱ
 ᾱσῳκ εβολ χε
 ακῳπε ᾱει
 ῳτ ᾱτῇ.χς τη
 20 ᾱ τε-θεοτοκος
 ετοῦααβ μαρι
 α τενοῦ δε
 ᾱ μεσιας

9 εστοῦααβ lege ετοῦααβ

p. 65, col. i

ΠΝΟΥΤΕ ἡΜΕ
 ΧΑΡΙΖΕ ΝΑΝ
 ΖΩΩΚ ἡΔΩΡΕ
 Α ἡΠΕΚΠῆΝΑ Ε
 5 ΤΟΥΑΑΒ ἡΤῆΝ
 ΧΕ ΖΕΝΚΟΥΪ ἡ
 ΕΠΕΝΟC ΕΠΤΙΑΪ
 Ο ἡΤΙΠΑΡ-ΘΕΝΟC
 ΑΝΟΝ ΔΕ ΖΩΩΝ
 10 ὦ ἡCῆΝΗΥ ΜΑ
 ΡῆΝ ΖΑΡῶ ΕΡΟΝ Ν
 ΟΥΑΑΒ ἡΠῶC ἡ
 ΘΕ ἡΤΙΠΑΡ-ΘΕ
 ΕΤΟΥΑΑΒ ΜΑΡΙ
 15 Α ἡΖΟΥΟ ΔΕ ΜΑ
 ΡῆΝ ἡΒΒΟ ἡΠΕΝ
 CΩΜΑ ἡῆΝ ΠΕΝ
 ΖΗΤ ἡΤῆΝCΑ
 ΖΩΩΝ ΕΒΟΛ ἡ
 20 ΡΟΟΥΨ ΝΙΜ ἡ
 ΤΕ ΠΙΒΙΟC ἡ
 CΟΟΥΝ ἡΠΑΪ ΧΕ
 ἡΒΗΚ ΕΖΡΑΙ ἡΔΙΧ
 ἡΠΝΟΥΤΕ ΕΤΟ

3 ΖΩΩΚ lege ΖΩΩΝ | ἡΔΩΡΕΑ lege ἡΤΔΩΡΕΑ | 13 lege ΠΑΡ-ΘΕΝΟC | 23 ἡΔΙΧ
 sic pro ΕἡΔΙΧ

p. 65, col. ii

ⲫⲉ

ⲛⲓⲗ αϣω ⲉⲃⲓⲭ
 ⲛⲣωⲙⲉ αⲛ ⲱ
 ⲧⲙⲏⲛⲧⲡⲁⲣⲑⲉ
 ⲛⲟⲥ ⲧⲕⲁⲑⲁⲣⲓⲟⲓⲥ
 5 ⲛⲡⲥωⲙⲁ ⲙⲏ ⲧⲉ
 ϣϣⲭⲏ ⲙⲏ ⲡⲉⲡⲛⲁ
 ρⲓ ⲟϥⲥⲟⲡ ⲡⲉⲭⲁ
 ϣⲓⲥⲙⲁ ⲙⲡⲉⲡⲛⲁ
 ⲉⲧⲟϥⲁⲁⲃ ⲱ
 10 ⲧⲙⲏⲛⲧⲡⲁⲣⲑⲉⲛⲟⲥ
 ⲧⲉⲧⲕⲁⲑⲁⲣⲓⲥⲉ ⲙ
 ⲡⲥωⲙⲁ ⲧⲏⲣ̅ϥ αϣ
 ω ⲉⲧⲉⲓⲣⲉ ⲛⲧⲉ
 ϣϣⲭⲏ ⲛⲕⲁⲑⲁⲣⲟⲥ
 15 ⲉⲃⲟⲗ ρ̅ⲙ ⲡⲉⲣⲧⲟⲡ
 ⲛⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲙⲏ
 ⲛⲉⲣⲡⲁω ⲉⲑⲟⲟϥ
 ω ⲭⲉ ⲧⲙⲏⲛⲧ
 ⲡⲁⲣⲑⲉⲛⲟⲥ ⲣ̅
 20 ρωⲃ ⲉⲟϥⲏⲣ ⲛ
 ⲁⲣⲉⲧⲏ ⲛⲓⲙ ⲡⲉⲛⲧⲁⲣ
 ⲧⲁⲁⲧⲉ ρⲓωⲣ ⲉ
 ⲛⲉⲣ ⲁⲣⲭⲓⲱⲡⲉ
 ⲧⲙⲏⲛⲧⲡⲁⲣⲑⲉⲛⲟⲥ
 25 ⲃⲉ ⲧⲉ ⲧⲁⲓ ⲱ ⲛⲁ

4 lege ⲧⲙⲏⲛⲧⲕⲁⲑⲁⲣⲟⲥ

p. 66, col. i

Ⲭϥ

- ΜΕΡΑΤΕ ΕΤΡΕ
 ΠΟΥΑ ΠΟΥΑ ΖΑ
 ⲡⲗ ⲉⲡⲓⲙⲁⲛ̅ⲛ̅
 ⲕⲓⲟⲓⲧ̅ⲕ̅ ⲉⲓⲧ̅ⲃⲃⲏⲩ
 5 ⲗ̅ⲙ̅ ⲡⲥⲁⲃⲃⲁⲧ̅ⲱⲛ̅
 ⲙ̅ⲛ̅ ⲧⲕⲩⲣⲓⲁⲕⲏ
 ⲙ̅ⲛ̅ ⲗⲟⲟⲩ ⲛⲓⲙ̅ ⲛ̅
 ϩⲁ ⲙ̅ⲛ̅ ⲗⲟⲟⲩ
 ⲛⲓⲙ̅ ⲛ̅ⲥⲩⲛⲁⲓⲉ
 10 ⲕⲁⲧⲁ ⲛ̅ⲕⲁⲛⲟⲛ̅
 ⲛ̅ⲛ̅ⲉⲛ̅ⲉⲓⲟⲟⲧ̅ⲉ ⲉ
 ⲧⲟⲩⲁⲁⲃ ⲛ̅ⲁⲡⲟⲥ
 ⲧⲟⲗⲟⲥ ⲙ̅ⲛ̅ ⲛ̅
 ⲥⲟⲥ ⲡ̅ⲉⲗ̅ⲙ̅ⲉ ⲛ̅
 15 ⲗⲟⲟⲩ ⲉⲧⲟⲩⲁⲁⲃ
 ⲙ̅ⲛ̅ ⲧⲛⲓⲥⲧⲓⲁ
 ⲥ̅ⲛ̅ⲧ̅ⲉ ⲙ̅ⲛ̅ ⲛ̅
 ϩⲁ ⲧⲏⲣⲟⲩ ⲙ̅
 ⲡⲭ̅ⲥ̅ ⲁⲓⲟ ⲧⲓ
 20 ⲥⲟⲡ̅ⲥ̅ⲧ̅ ⲙ̅ⲙ̅ⲱ
 ⲧ̅ⲛ̅ ⲱ̅ ⲛⲁⲥⲛⲏⲩ
 ⲙⲁⲣ̅ⲛ̅ ϩⲟⲣ̅ⲉⲓ ⲙ̅
 ⲡⲣⲁⲛ̅ ⲛ̅ⲧⲙ̅ⲛ̅ⲧ̅

13 ⲛ̅ⲥⲟⲥ sic pro ⲛ̅ⲥⲱⲥ | 19 ⲁⲓⲟ sic pro ⲗⲁⲓⲟ

p. 66, col. ii

ΠΑΡΘΕΝΟΣ ἡ†
 ΨΕΕΡΕ ΨΗΜ ††Ε
 ΤΟΥΛΑΒ ἡΠΑΡ
 ΘΕΝΟΣ ἡΠΑΤΕ
 5 ΠΕΝΖ†ΕΠΒ̄C ΧΕ
 ΝΑ ἡΤΟΟΤ̄Ν
 ἡCΕΚΑΛΑΝ ἡCΑ
 ΒΟΛ ἡΠΡΟ ἡΠΜΑ
 ἡΨΕΛΙΤ ΠΑΪ
 10 ΕΤΕ ἡ Π̄QΡΑΨΕ
 ΝΑΚΟΤ̄Q ΑΝ ΕΥ
 ΛΥΠΗ ΠΝΕΖ
 ΔΕ ΕΤ ῶ̄Ν ἡΛΑΜ
 ΠΑΣ ΠΕ ΠΝΑ Ε'
 15 ΖΟΥΝ ἡΖΗΚΕ
 ἡἢ ΝΕΤΡ̄ΔΡΟΖ
 ἡἢ ΝΟΡΦΑΝΟΣ
 ΚΑΤΑ ΠΩΑΧΕ
 ἡΠCΑΖ ἡΑΚΚΩΒΟΣ
 20 ΧΟΟQ ῶ̄Ν ἡΚΑΘΟ
 ΛΙΚΟΝ ΧΕ ΠΩ̄Μ
 ΨΕ ΔΕ ΕΤΟΥΛΑΒ
 ΛΥΩ ἡΑΤΤΩΛ̄Μ

2 ante Ε vestigia ΤΙ aut † lege †ΕΤΟΥΛΑΒ | 4 ἡΠΑΤΕ pro ΕἡΠΑΤΕ et ita
 saepe | 5 ΖΕΙΒ̄C vel ΖΗΒ̄C cf Boheir ʒH̄B̄C = lucerna | 9. ΨΕΛΙΤ sic pro ΨΕΛΕΕΤ |
 12 prius scriptum ΛΗΠΗ deinde ΛΥΠΗ | 15 ἡΖΗΚΕ sic pro ΕἡΖΗΚΕ | 19 ἡΠCΑΖ lege
 ἡἢΤΑ ΠCΑΖ ἡἢΤΕ | 21 ΠΩ̄ΜΨΕ . . . ΚΟCΜΟC = Jac i 27 Balestri . . . ΛΥΩ ΕΤΟ . . .
 ἡἢΝΑΖΡ̄Μ . . . ΕἡΜΠΩΙΝΕ . . . ΤΕΥΘΑΙ†ΙC (omisit ΛΥΩ) | 23 lege ΛΥΩ ΕΤΟ
 ἡΑΤΤΩΛ̄Μ

p. 67, col. i

ÑNAZPÑ ΠΝΟΥ
 ΤΕ ΠΕΙΩΤ ΠΕ
 ΠΑΪ ΕΔ̃Ñ ΠΩΙΝΕ
 ÑΝΟΡΦΑΝΟΣ Μ̃Ñ
 5 ΝΕΧΗΡΑ ΕΖΡΑΪ
 Ζ̃Ñ ΝΕΥ·Θ·ΛΙΨΙC
 ΑΥΩ ΕΤ̃Ρ̃QΖΑΡ̃Ζ
 ΕΡΟQ ΕΤΩΛ̃Μ
 Ζ̃Ñ ΠΚΟΣΜΟΣ ΠΕ
 10 ΧΑQ ΟΝ ΧΕ ΠΡΩ
 ΜΕ ΕΤΟ ÑΖΗΤ
 CΝΑΥ ΕQΩΤ̃Ρ
 ΤΩΡ Ζ̃Ñ ÑQΖΙΟ
 ΟΥΕ ΤΗΡΟΥ ΑΩ
 15 ΔΕ ΠΕ ΠΕΩΤΟΡΤ̃Ρ
 ΕΤΝΑΦΩΠΕ Μ̃
 ΜΟΝ Ω̃ ΝΑΜΕ
 ΡΑΤΕ Τ̃ΙΜΕΕΥ
 Ε ΓΑΡ ΧΕ ΠΕΩΤΟΡ
 20 Τ̃Ρ ΕΤΝΑΦΩΠΕ
 Μ̃ΜΟΝ ΠΕ ΠΝΑΥ
 ΕΤΕΡΕ ΠΡΩΜΕ
 ΝΑÑΚΟΤ̃Κ ΕΠ̃Q̃
 ΩΩΝΕ ÑQΩΤΟΡ

10 ΠΡΩΜΕ . . . ΤΗΡΟΥ = Jac i 8 Balestri ΠΡΩΜΕ ÑΖΗΤ CΝΑΥ Q̃Τ̃ΡΤΩΡ̃Q̃ ΖΡΑΙ
 Ζ̃Ñ ΝΕQΖΙΟΟΥΕ ΤΗΡΟΥ | 24 post ΩΩΝΕ adde ÑΖΗΤ̃Q̃

p. 67, col. ii

ΣΖ

ΤΡ ΕΦΜΕΕΥΕ Ε
 ΒΟΛ ΕΝΕΝΤΑΘ
 ΦΩΠΕ ΝΖΗΤΟΥ
 ΤΗΡΟΥ Μ̄Ν Ν ΠΕΤ
 5 ΘΟΟΥ ΝΤΑΦΑΛΥ
 ΕΚΦΤΡΤΩΡ ΧΕ
 ΝΕΤΝΗΥ ΝΣΩΚ
 ΣΕΝΑΓΦΤΡΤΩΡΙΚ̄
 Ζ̄Ν ΝΕΖΙΟΟΥΕ
 10 ΦΑΝΤΚΟΥΦΩΤ
 Μ̄ΠΕΚΡΙΤΗΣ Μ̄
 ΜΕ ῙC ΠΕΧ̄C ΕΚ
 ΦΤΡΤΩΡ ΧΕ Μ̄Ν
 ΝCΑ ΚΕΚΟΥΪ ΦΑΚ
 15 ΧΩ Μ̄ΠΕΚΦΑΧΕ
 ΕΚΩ Μ̄ΠΑΦΕ ΠΑΦΕ
 Μ̄Ν ΝCΑ ΚΕΚΟΥΪ
 ΠΕΖΜΟΜ ΝΑΛΟΦ
 Λ̄Φ Μ̄ΠΕΚCΩΜΑ
 20 ΤΗΡ̄Φ ΕΒΟΛ ΖΙΤ̄Ν
 ΤΑΝΑΚΓΗ ΕΤΝΑ
 ΤΑΖΟΚ ΕΚΦΤΡ
 ΤΩΡ ΧΕ Μ̄Ν Ν
 CΑ ΟΥΑΠΡΗΤΕ

16 ΕΚΩ lege ΕΚΧΩ | ΠΑΦΕ prius scriptum ἴ deinde Α | 21 ΑΝΑΚΓΗ = ἀνάγκη

p. 68, col. ii

ΠΕ ΦΑΝΤΕ ΠΕΖΟ
 ΟΥ ἸΠΧ̄Σ Εἶ ΕΧΩΝ
 ἸΘΕ ἸΟΥΠΑΩ Εῖ
 ΝΗΥ ΓΑΡ ΕΧ̄Ν ΝΕΤ
 5 ΖΜΟΟΣ ΕΧ̄Μ ΠΖΟ
 ἸΠΚΑΖ ΤΗΡ̄ῤ̄ ΜΑ
 Ρ̄Ν̄ΣΒ̄ΤΩΤ̄Ν ΚΑ
 ΛΩΣ ἸΠΑΤΟΥ
 ΩΤ̄ΡΤΩΡ̄Ν ΚΑΚΩΣ
 10 ΛΥΩ ἸΤ̄ΝΩΩΠΕ
 Ζ̄Ν ΟΥΖΒΑ ἸΝ
 ΟΥΝΟΔ ἸΜ̄ΝΤ
 ΕΒΒΙΗΝ Ζ̄Μ ΠΕ
 ΖΟΟΥ ἸΤ̄ΝΑΝΑΚ
 15 ΓΗ ΠΕΧΑῤ̄ ΓΑΡ
 ἸΔΙ ΠΧ̄Σ Ζ̄Μ ΠΕΥ
 ΑΓΓΕΛΙΟΝ ΧΕ
 ΡΩΑΝ ΠΡΩΜΕ Τῖ
 ΖΗΥ ἸΠΚΟΣΜΟΣ
 20 ΤΗΡ̄ῤ̄ Ν̄ῤ̄ΤΙΟΣΕ
 ἸΤ̄ῤ̄ΤΥΧΗ Ἰ ΟΥ
 ΠΕΤΕΡΕ ΠΡΩΜΕ
 ΝΑΤΑΛῤ̄ ἸΩΒΒΙ
 Ο ἸΤ̄ῤ̄ΤΥΧΗ

13 ΕΒΒΙΗΝ sic et ita saepe | 18 ΡΩΑΝ . . . ἸΤῤῥΥΧΗ (sic!) cf Matth xvi 26
 (Balestri) ΕΡΕ ΠΡΩΜΕ ΓΑΡ ΝΑΤΖΗΥ ἸΘΥ ΕΦΩΑΝΤΖΗΥ ἸΠΚΟΣΜΟΣ ΤΗΡῤ
 ΝῤῥΟΣΕ ΔΕ ἸΤῤῥΥΧΗ Ἰ ὉΥ ΠΕΤΕΡΕ ΠΡΩΜΕ ΝΑΤΑΛῤ ἸΩΒΒΕΙΩ ἸΤῤῥΥΧΗ

p. 69, col. i

ⲥⲱⲧ̅ⲙ ⲃⲉ ⲉⲣⲟⲓ̅ ⲛ̅
 ⲧⲁⲭⲱ ⲉⲣⲱⲧ̅ⲛ
 ⲛ̅ⲡⲓⲡⲁⲣⲁⲗⲓⲓⲙⲁ
 ⲛ̅ⲱⲡⲏⲣⲉ ⲟⲩⲙⲟ
 5 ⲛⲟⲛ ⲉⲣⲟ ⲛ̅ⲙⲉ
 ⲁⲛⲁⲩ ⲛⲁⲕ ⲉⲩⲣⲱ
 ⲙⲉ ⲉⲣⲱⲁⲛⲟⲩ
 ⲱⲓ̅ ⲓ̅ⲛ̅ ⲟⲩⲛⲓ̅ ⲕⲁⲛ
 ⲉⲩⲱⲓ̅ⲧⲉ ⲛ̅ⲙⲟⲩ
 10 ⲛ̅ⲡⲉⲱⲃⲟⲣ ⲕⲁⲛ
 ⲉⲙ̅ⲙ̅ⲩⲧⲓ̅ ⲓ̅ⲟⲗⲟⲥ
 ⲡⲁⲛⲏ ⲱⲁⲩⲣ̅ ⲟⲩ
 ⲙⲏⲏⲱⲉ ⲛ̅ⲓ̅ⲟⲟⲩ
 ⲉⲣⲟⲩⲏⲓ̅ ⲓ̅ⲛ̅ ⲡⲏⲓ̅
 15 ⲛ̅ⲃⲓ ⲡⲣⲱⲙⲉ ⲉ
 ⲱⲱⲡⲉ ⲛ̅ⲟⲩⲣ̅ⲙ
 ⲙⲁⲟ ⲡⲉ ⲡⲣⲱⲙⲉ
 ⲉⲧ̅ⲙ̅ⲙⲁⲩ ⲉⲣⲟⲩ
 ⲏⲏⲓ̅ ⲓ̅ⲙ̅ ⲡⲏⲓ̅ ⲓ̅ⲁ
 20 ⲡⲉⲱⲃⲟⲣ ⲱⲁⲕ
 ⲓ̅ⲉ ⲉⲣⲟⲩ ⲉⲣⲓ̅ⲙⲟ
 ⲟⲥ ⲓ̅ⲙ̅ ⲡⲏⲓ̅ ⲉⲣⲉ
 ⲡ̅ⲩⲓ̅ⲧ ⲕⲏ ⲉⲃⲟⲗ ⲭⲉ
 ⲙ̅ⲛ̅ ⲛ̅ⲥⲁ ⲛⲁⲩ ⲛ̅ⲙ̅
 25 ⲱⲁⲣⲉ ⲡ̅ⲭ̅ⲥ̅ ⲛ̅ⲡⲏⲓ̅

8 ⲕⲁⲛ . . . ⲛ̅ⲃⲓ ⲡⲣⲱⲙⲉ locus corruptus | 13 prius scriptum ⲛ̅ⲥⲟⲟⲩ deinde
 ⲛ̅ⲓ̅ⲟⲟⲩ | 16 ⲛ̅ delendum

p. 69, col. ii

ⲗⲟⲩⲟⲩ

- ⲉⲓ ⲛⲓⲁⲩⲉ ⲉⲡⲓⲩⲱⲃⲟⲣ
 ⲉⲩⲥⲃⲧⲱⲧ ⲛⲁⲩ
 ⲛⲓⲩⲱⲧⲓⲧⲓ ⲁⲭⲛ ⲁⲁ
 ⲁⲩ ⲛⲁⲡⲟⲗⲟⲓⲁ ⲛⲛ
 5 ⲛⲥⲟⲥ ⲱⲁⲣⲉ ⲡⲭⲥ ⲛ
 ⲡⲛⲓ ⲣⲁⲱⲉ ⲭⲉ ⲁⲩⲁⲩⲉ
 ⲉⲡⲉⲧⲓⲩⲱⲛⲉ ⲛⲥⲱⲩ
 ⲁⲩⲱ ⲛⲧⲉⲓⲁⲩⲉ ⲱⲁⲣⲉ
 ⲟⲩⲣⲁⲱⲉ ⲱⲱⲡⲉ
 10 ⲛⲛ ⲟⲩⲉⲩⲱⲃⲣⲟⲥⲩⲛⲛ
 ⲛⲡⲥⲁ ⲥⲛⲁⲩ ⲉⲓⲧⲁ
 ⲁⲟⲓⲡⲟⲛ ⲉⲱⲱⲡⲉ ⲟⲩ
 ⲁⲛⲕⲉ ⲡⲉ ⲡⲣⲱⲙⲉ ⲉ
 ⲧⲛⲙⲁⲩ ⲉⲧⲟⲩⲛⲁ
 15 ⲁⲛ ⲡⲛⲓ ⲁⲁ ⲡⲉⲱⲃⲟⲣ
 ⲱⲁⲕⲁⲩⲉ ⲉⲣⲟⲩ ⲉⲩⲁⲩⲟ
 ⲟⲥ ⲉⲩⲁⲩⲱⲡⲉⲓ ⲁⲛ ⲡⲓⲩ
 ⲁⲛⲧ ⲁⲩⲱ ⲉⲩⲁ
 ⲱⲁⲁⲟⲙ ⲉⲧⲃⲉ ⲱⲟ
 20 ⲛⲛⲧ ⲛⲁⲩⲱⲃ ⲉⲧⲉ
 ⲛⲁⲓ ⲛⲉ ⲉⲩⲁⲩⲱⲡⲛ ⲛⲛ
 ⲉⲧⲃⲉ ⲡⲱⲛⲁ ⲛⲛⲓ
 ⲱⲛⲣⲉ ⲭⲉ ⲛⲛⲉⲩ
 ⲙⲟⲩ ⲛⲧⲟⲟⲧⲓ
 25 ⲁⲁ ⲡⲉⲁⲕⲟ ⲁⲩⲱ

17 prius scriptum ⲛⲛⲧⲱⲃⲉ ⲉⲓ | 21 prius scriptum ⲡⲛⲁⲓⲱⲃⲉ ⲛⲁⲓ

p. 70, col. i

ō

ON ETBE ΠΕΦΘΟΡ
 ἸΠΗΪ ΜἺΝ ΤῲΔΙΝ
 ΜΟΥ ΕΤΟ ἸΖΗΚΕ
 ΜἺΝ ΤῲϞἸΝΤΕΒΒΙΗΝ
 5 ΝΑΪ ΝΕ ΜΜΕΕΥΕ Ἰ
 ΖΗΤ ἸΠΡΩΜΕ Ἰ
 ΖΗΚΕ ΕΙΔΑ ΛΟΙΠΟΝ
 ῤῶΑΝ ΠΕΦΘΟΡ Ἰ
 ΠΗΪ ΜΟΥΖ ΕΒΟΛ ΨΑ
 10 ΡΕ ΠḲ̄C ἸΠΗΪ ΨΙΝΕ
 ἸCΑ ΠΕΤΕ ΠΩϞ ΠΕ
 ΑΥΩ ΕΨΩΠΕ Ἰῲ
 ΖΕ ΕΡΟϞ ἸḲΙ ΠΡΩ
 ΜΕ ΨΑΡΕ ΠḲ̄C Ἰ
 15 ΠΗΪ ΝΟḲῲ ΕΒΟΛ
 ΖἺΝ ΟΥḲΩἺΤ ΜἺΝ
 ΟΥΛΥΠΗ ΑΥΩ ΨΑ
 ΡΕ ΠΡΩΜΕ ΨΩΠΕ
 ΖἺΝ ΟΥΨΤΟΡῲΡ ΕϞ
 20 ΝΑΥ ΕἺῲCΚΕΥΕ ΕΥ
 ΝΟΥΧΕ ἸΜΟΟΥ Ε
 ΒΟΛ ΖἺΝ ΠΡΟ ΜΠΗΪ
 ΑΝΑΥ Ὡ ἸCΝΗΥ Ε
 ΠΕΨΤΟΡῲΡ ΕΤΝΑ

17 ογ- in margine alia manu suppletum | 20 ΕἺῲCΚΕΥΕ fortasse pro ΕἺῲCΚΗΥΕ

[illegible]

p. 70, col. ii

ὦπτε ἡμοῖ
 χε ψαλμοῶσε
 ἡτεῦψῃ ἡν πε
 ροοῦ ἐρψινε
 5 ἡσα οὕη χεκα
 ἐρναοῦωρ ἡ
 ρητῖ ἐὼπτε
 μερε ρωμε ὦ
 πῖ ἐροοῦ ἐτβε
 10 τῖμῆταπιστο
 ψαρε κε νοδ ἡ
 ἡκαρ ἡρητ οὕ
 ωρ ἐροῖ ἐπεροῦο
 ταῖ ρωωρ τε
 15 ἔε ἡπρωμε ἡ
 ταλαῖπορος ῖ
 ψαν περφογοειψ
 οὔεινε ἡτοοτῖ
 ἡπατῖειμε
 20 ψαρε πνοῦτε
 νοχῖ ἐβολ ῖ
 πῖηῖ ἐτε πῖςωμα
 πε ἡεββιην ἡῖ
 καταντα ἐπρι
 25 με ἡν πδλδῖ

22 πῖ- in margine alia manu suppletum

p. 71, col. i

ññovze εωωπε
 ερψανδω ερñx
 200γ ñca 200γ
 ογ200γ ερπορνεγ
 5 ε ññ ογc2ime
 ñτοq αν τε
 ογ200γ ερxioγε
 ερqi ñπετε ñ
 πωq αν πε
 10 ογ200γ ερμοστε
 ñπερcon
 ογ200γ ερκατα
 λαλει ñca πετ2i
 τουωq xε οññ
 15 δom εti ογ ññ
 ογ ογ200γ ερ
 επι-θ-γmi ε2εν
 ñka ñ noq αν νε
 ογ200γ ερxe ψa
 20 xε ñarcon εβολ
 2ñ pωq ογ200γ
 ερταmie μαθε
 ñk/pioq ογ200γ
 ερqi ñπβεεκε

2 ñx sic pro nex | 6 ñ τοq pro εñ τωq | 18 ñ noq pro εñ noγq

p. 71, col. ii

Ὡς

ἡ̅ν̅ῤ̅ῥ̅ḡ̅α̅τ̅η̅ς̅ ἡ̅τ̅ο
 ο̅τ̅ο̅υ̅ ο̅υ̅ζ̅ο̅ο̅υ̅
 ε̅ρ̅ζ̅ῤ̅ῡ̅ο̅ο̅ς̅ ε̅ρ̅ρ̅ο̅
 ἡ̅α̅ρ̅γ̅ο̅ν̅ ο̅υ̅ζ̅ο̅ο̅υ̅
 5 ε̅ρ̅δ̅ω̅ψ̅ῤ̅ ἡ̅ς̅α̅ ἡ̅ε̅
 ζ̅ι̅ο̅ο̅μ̅ε̅ κ̅α̅κ̅ω̅ς̅
 ζ̅ῥ̅ ο̅υ̅ε̅π̅ε̅ι̅θ̅·υ̅ῡ̅ῡ̅α̅
 ε̅θ̅·ο̅ο̅υ̅ ἡ̅ῥ̅ ο̅υ̅β̅α̅λ̅
 ἡ̅α̅τ̅ω̅ῡ̅π̅ε̅ ε̅ρ̅ε̅ π̅χ̅ς̅
 10 χ̅ω̅ ἡ̅μ̅ο̅ς̅ χ̅ε̅ ρ̅ω̅
 μ̅ε̅ ἡ̅ι̅μ̅ ε̅τ̅ω̅ο̅ο̅π̅
 ζ̅ῥ̅ ο̅υ̅ς̅ο̅ο̅ρ̅ ἡ̅ῥ̅ ἡ̅ε̅
 τ̅ε̅ρ̅ε̅ π̅μ̅ο̅ο̅υ̅ ψ̅ο̅υ̅ο̅
 ἡ̅μ̅ο̅ο̅υ̅ ε̅τ̅ε̅τ̅η̅α̅π̅ο̅
 15 ρ̅χ̅ο̅υ̅ ἡ̅α̅ῖ̅ ε̅β̅ο̅λ̅ ε̅
 τ̅ς̅υ̅ἡ̅α̅γ̅ω̅γ̅η̅ λ̅υ̅
 ω̅ λ̅ο̅κ̅ τ̅ῖ̅ἡ̅α̅ε̅ῖ̅
 ἡ̅τ̅α̅ω̅ῡ̅π̅ε̅ ζ̅ῥ̅ τ̅ε̅
 τ̅ῥ̅ἡ̅ἡ̅ἡ̅τ̅ε̅ π̅ε̅
 20 χ̅ε̅ π̅χ̅ς̅ ε̅ψ̅χ̅ε̅
 λ̅ρ̅π̅α̅ρ̅α̅γ̅γ̅ε̅ι̅λ̅ε̅ῖ̅
 ἡ̅δ̅ι̅ π̅ἡ̅ο̅υ̅τ̅ε̅ ε̅τ̅
 β̅ε̅ ἡ̅α̅ῖ̅ ε̅ῖ̅ε̅ π̅ο̅ς̅ω̅
 μ̅α̅λ̅λ̅ο̅ν̅ λ̅ο̅ν̅ ἡ̅ῖ̅
 25 τ̅α̅λ̅α̅ῖ̅π̅ο̅ρ̅ο̅ς̅ ἡ̅ῥ̅ρ̅

1 ῥ̅ḡ̅α̅τ̅η̅ς̅ = ἐργάτης | 3 ε̅ρ̅ρ̅ο̅ sic pro ε̅ρ̅ο̅ | 4 ἡ̅α̅ρ̅γ̅ο̅ν̅ sic pro ἡ̅α̅ρ̅γ̅ο̅ς̅ | 5 δ̅
 prius scriptum κ | 6 ζ̅ι̅ο̅ο̅μ̅ε̅ pro ζ̅ι̅ο̅ἡ̅ε̅ | 10 ρ̅ω̅ἡ̅ε̅ . . . π̅ε̅χ̅ε̅ π̅χ̅ς̅ cf Levit xv 2 f
 Zech ii 10

p. 72, col. i

ⲟⲩⲃ

ⲡⲛⲟⲩⲉ ⲙⲡⲣⲧⲣⲛ

ⲱⲱⲡⲉ ⲃⲉ ⲛⲟϥⲛ

ⲁⲙⲉⲗⲓϥ ⲱ ⲛⲁⲙⲉ

ⲣⲁⲧⲉ ⲛⲉⲩⲉ ⲛⲛⲉⲓ

5 ⲡⲁⲣⲉⲛⲟϥ ⲛⲥⲟⲃ

ⲛⲛⲉⲭ ϩⲟⲟϥ ⲛⲥⲁ ϩⲟ

ⲟϥ ⲱⲁⲛⲧⲉ ⲡⲉϩⲟ

ⲟϥ ⲙⲡⲭⲥ ⲉⲧⲙⲁϥ

ⲉⲓ ⲉⲭⲱⲛ ϩⲛ ⲟϥⲃⲉ

10 ⲡⲛ ϣⲛⲛϥ ⲡⲉⲭⲁⲣ

ⲉϩⲣⲁⲓ ⲉⲭⲛ ⲛⲉⲧ

ϩⲙⲟⲟϥ ϩⲓⲭⲙ ⲡⲩⲟ

ⲙⲡⲕⲁϩ ⲛⲓⲥⲟⲟϥⲛ

ⲁⲛ ⲱ ⲡⲣⲱⲙⲉ ⲛⲧⲁ

15 ⲁⲗⲓⲡⲟⲣⲟϥ ⲭⲉ ϩⲙ

ⲡⲉϩⲟⲟϥ ⲛⲧⲁ ⲡⲛⲟϥ

ⲧⲉ ⲡⲁⲥⲥⲉ ⲙⲙⲟⲕ

ⲛⲩⲛⲧⲓⲣⲁⲣⲟⲫⲁ

ⲛⲉ ⲉⲭⲱⲕ ⲉⲣⲭⲱ

20 ⲙⲙⲟϥ ⲭⲉ ⲛⲧⲕ ⲟϥ

ⲕⲁϩ ⲁϥⲱ ⲉⲕⲛⲁⲕ

ⲧⲟⲕ ⲁⲛ ⲉⲡⲕⲁϩ ⲛ

ⲧⲕϩⲉ ⲁⲟⲓⲡⲟⲛ

ⲣⲱⲁⲛ ⲧⲛⲛⲡⲉ ⲛ

25 ⲛⲉⲕϩⲟⲟϥ ⲭⲱⲕ

2 ⲛⲟϥⲛ- lege ⲟϥⲛ ⲛ- vel ⲉⲛⲟ ⲛ- | 22 ⲁⲛ lege ⲟⲛ

p. 72, col. ii

ΕΒΟΛ ἡΠΑΤῚΚΜΕ
 ΤΑΝΟΪ ΣΕΝΑΦΤῚΡ
 ΤΩΡῚΚ ἡΔΙ ἡΓΑΪΦΙ
 ΝΕ ῒῚ ΠΕΚΣΑ ΝΖΟΥΝ
 5 ἡΝΤΕ ΠΕΦΜΟΝ ΦΟΥΟ
 ΕΒΟΛ ῒῚ ΤῚΚΤΑΠΡΟ
 ἡΘΕΕ ἡΟΥΚΩῒΤ
 ἡΝΤΕ ΠΕΚΣΩΜΑ
 ΤΗῚῚ ΔΩῒῒ ἡ
 10 ΤΕ ΠΕΚΖΟ ΦΙΒΕ
 ἡΝΤΕ ΝΕΚΒΑΛ ΝΑΥ Ε
 ΝΕΤΝΑΕΙ ἡΣΩΚ
 ῒῚ ΟΥΦΤΟΡΤῚΡ ἡῚ
 ΟΥΖΒΑ ἡΝΤΕ ΝΕΚ
 15 ΔΙΧ ΚΑ ΔΟΜ ΕΒΟΛ
 ἡΝΤΕ ΝΕΚΤΗΗΒΕ ΦΙ
 ΒΕ ΝΕΚΦΩΠΕ ῒῚ
 ΟΥΖΒΑ ἡῚ ΟΥΖΟ
 ΤΕ ἡΝΤΕ ΝΕΤΝΑΥ
 20 ΕΡΟΚ ΤΗΡΟΥ ῒ
 ΠΤΑΛΛΑΙΠΟΡΟΣ Δ
 ΝΟΚ ΠΡΩΜΕ ΝΙΜ
 ΠΕΤΝΑΖΜῚΤ Ε
 ΒΟΛ ῒῚ ΠΣΩΜΑ ἡ
 25 ΠΙΜΟΥ ΠΕΖΜΟΤ
 ΔΕ ἡΠΠΝΟΥΤΕ ΦΗΠ

5 ΦΜΟΝ fortasse sic pro ΖΜΟΝ | 9 ΔΩῒῒ pro *ΔΟῒῒ = *inquietum, commotum*,
 qualitativo ex *ΔΛΛῒ cf Boh ΔΛΛῒ = *περισπῆν* II Reg vi 6 sec Peyron | 17 ΝΕΚ- pro
 ἡῚ- | 19 ἡΝΤΕ sic pro ἡῚῚ | 20 ΠΤΑΛΛΑΙΠΟΡΟΣ ff cf Rom vii 24 Balestri ΠΤΑΛΛΑΙΠΩΡΟΣ
 ΑΝΟΚ ΠΡΩΜΕ ΝΙΜ ΠΕΤΝΑΝΑΖΜΕΤ ΕΒΟΛ ῒῚ ΠΣΩΜΑ ἡΠΠΕΙΜΟΥ. ΠΕΖΜΟΤ
 ἡΠΠΝΟΥΤΕ ΦΗΠ ΖΙῚῚ ἡΣ ΠΕῒΣ ΠΕΝΧΟΕΙΣ et I Cor xv 57 Horner Boh ΠΖΜΟΤ ΔΕ
 ἡΦ† ΦΗΠ ΦΑΙ ΕΤ† ἡΠΠΟΡΟ ΝΑΝ ΕΒΟΛ ΖΙΤΕΝ ΠΕΝΔῚ ἡῚ ΠΧΣ | 23 lege
 ΠΕΤΝΑΝΑΖῚΤ

p. 73, col. i

παῖ ἐτνα† ναν
 ἡπεχρο ριτῆ ἰς
 πεχ̄ς τεν̄οιγ
 δε ω ναιε̄ριατε
 5 μαρ̄νη̄κααν̄ εν̄ςβ̄
 τωτ̄ ἡνοιγ̄οειω
 νιμ ἡπατογ̄ωῖ
 νε̄ ἡςων̄ ἡτῆ
 σοογ̄ν αν̄ ἡ
 10 τῆς̄ρογ̄ρ περοογ̄
 ἡταγ̄χπον̄ ἡζη
 τ̄ῃ̄ επικοσμο̄ς
 ετετῆ̄ςσοογ̄ν χε̄
 ἡφανμογ̄ ἡνη̄ῖ
 15 λααγ̄ ἡἡμαν̄ επ̄
 πταφο̄ς λαα
 καν̄ ογ̄πε̄τνα
 νογ̄ϥ̄ πεντανααϥ̄
 κααν̄ ογ̄πε̄τ̄θοογ̄
 20 πε̄ φαν̄ζε̄ εροογ̄
 τηρογ̄̄ εγ̄ ρῑθ̄η
 ἡμον̄ κατᾱ θε̄
 ετ̄ςη̄ ρ̄ῆ̄ νε̄γρα
 φη̄ πε̄χαϥ̄ γαρ̄ ἡ
 25 δῑ πρ̄ῃ̄†αλλεῑ λᾱλ

15 dele π | 17 dele π | 19 κααν̄ lege καν̄ (κάν) | 17 lege ογ̄πε̄τ̄νανογ̄ϥ̄

ⲟⲓⲁ

p. 73, col. ii

1 ⲭⲉ ⲛⲧⲟⲕ ⲡⲉⲧⲛⲁ
 ⲧⲓ ⲙⲡⲟϥⲁ ⲡⲟϥⲁ
 ⲕⲁⲧⲁ ⲛⲓⲩⲃⲏⲩⲉ ⲛ
 ⲛⲓⲥⲟⲟϥⲛ ⲁⲛ ⲱ ⲡⲣⲱ
 5 ⲙⲉ ⲛⲁⲧⲉⲏⲧ ⲭⲉ
 ⲱⲟⲙⲛⲧ ⲛⲙⲁⲩⲉ ⲛ
 ⲕⲁⲩ ⲡⲉ ⲡⲉⲕⲏⲓ ⲱⲁ
 ⲉⲛⲉⲩ ⲉⲕⲣ̅ ⲟϥ ⲛⲛⲓ
 ⲕⲱⲧ ⲧⲏⲣⲟϥ ⲙⲛ ⲛⲓ
 10 ⲏⲓ ⲉⲧⲭⲟⲟⲥⲉ ⲙⲛ ⲛⲓ
 ⲛⲟⲃ ⲛⲩⲱⲉⲣⲁⲫⲓⲁ
 ⲛⲁⲓ ⲉⲱⲁⲕⲃⲱⲕ ⲛⲓⲁ
 ⲕⲁⲁϥ ⲛⲩⲉⲛⲕⲟⲟϥⲉ
 ⲁϥⲱ ⲛⲥⲉⲛⲁⲣⲡⲉⲕ
 15 ⲙⲉⲉϥⲉ ⲁⲛ ⲛⲓⲁ ⲛⲧ
 ⲟϥⲏⲏⲩ ⲛⲩⲏⲧⲟϥ
 ⲱⲁ ⲧⲛⲁϥ ⲉⲕⲥⲱⲟϥⲩ
 ⲉⲩⲟϥⲛ ⲛⲩⲉⲛⲕⲟⲟϥⲉ
 ⲁϥⲱ ⲡⲁⲛⲧⲟⲥ ⲛⲉⲕ
 20 ⲭⲁⲭⲉ ⲛⲉⲧⲛⲁⲕⲁⲏ
 ⲣⲟⲛⲟⲙⲉⲓ ⲛⲙⲟⲟϥ
 ⲱⲁ ⲉⲛⲉⲩ ⲛⲓⲥⲟ
 ⲟϥⲛ ⲁⲛ ⲭⲉ ⲛⲧⲟⲕⲉⲓ
 ⲉⲩⲟϥⲛ ⲉⲡⲓⲕⲟⲥⲙⲟⲥ
 25 ⲉⲕⲕⲏ ⲕⲁⲩⲏϥ ⲛ

1 ⲛⲧⲟⲕ . . . ⲩⲃⲏⲩⲉ = Ps lxi 12 Budge | 19 ⲡⲁⲛⲧⲟⲥ = *πάντως* | 23 ⲛⲧⲟⲕⲉⲓ
 sic pro ⲛⲧⲁⲕⲉⲓ | 25 ⲛⲛⲁⲃⲱⲕ sic pro ⲉⲕⲛⲁⲃⲱⲕ

p. 74, col. i

ὩΔ

ΝΑΒΩΚ ΟΝ Ν̄ΚΗ ΚΑ
 ΖΗΥ Ν̄ΤΟΚΕΙ ΕΒΟΛ
 Ζ̄Ν ΖΗΤ̄Σ Ν̄ΤΚΜΑΛΥ
 ΕΚΡΙΜΕ ΕΚΝΑΒΩΚ
 5 ΟΝ ΕΚΡΙΜΕ ΛΥΩ ΕΥ
 ΤΟΕΙΤ ΕΡΟΚ ΜΑΥ
 ΛΑΚ ΕΙCΖΗΗΤΕ
 ΔΕ Ω ΝΑΜΕΡΑΤΕ
 ΕΤΒΕ ΠΕΖΟΥΟ Ν̄
 10 ΝΑΝΟΒΕ ΛΙΤΙ Μ̄
 Π̄ΡΠΜΕΕΥΕ Ν̄ΝΑΙ
 ΝΗΤ̄Ν Μ̄ΠΟΟΥ Ζ̄Μ
 ΠΩΑ Ν̄Τ̄ΡΡΩ ΛΥ
 Ω ΤΜΑΛΥ Μ̄ΠΕΝ
 15 ΟΥΩΝ̄Ζ ΤΗΡ̄Ν
 ΠΕΝΧ̄C ῙC ΠΕΧ̄C
 ΠΑΙ Ν̄ΤΑΓCΟΟΥ
 Ζ̄Ν ΕΖΟΥΝ Μ̄ΠΟΟΥ
 Ζ̄Μ Π̄ΡΠΜΕΕΥΕ Ν̄
 20 Τ̄ΓΜΑΛΥ Μ̄ΠΑΡΘΕ
 ΝΟC ΜΑΡ̄ΝΕΙΡΕ
 ΔΕ Ν̄ΖΕΝΚΑΡΠΟC
 ΕΝΑΝΟΟΥ Ν̄Τ̄ΝΤΙ

2 Ν̄ΤΟΚΕΙ sic pro Ν̄ΤΑΚΕΙ | 15 ΟΥΩΝ̄Ζ sic pro ΩΝ̄Ζ | 23 ΕΝΑΝΟΟΥ sic pro
ΕΝΑΝΟΥΟΥ

p. 74, col. ii

ἦτον ἡπνοῦ
 τε ἡζητοῦ ἡν
 τῷμααῦ ἡπαρ
 θενος ἐρε πᾶς
 5 γαρ ναμακαρι
 ze ἡμον χε
 ανεῖ ἐροῦν ε
 πῖτοπος ἐτοῦα
 αβ ἡποοῦ ἡ
 10 φοοπ ῶν ἡνοδ
 ἡνοβε ποῦα
 ποῦα κατα τῷ
 ἡνε αῦω τοῦ
 εἰ τοῦει κατα
 15 ἡςρωβ αλλα ῖ
 φαν τιπαρθε
 nos θεωρει ἡ
 πκαρπος ἡπῆα
 ἐτοῦααβ ε
 20 αφαῦσανε ῶν
 νενμελος ἐτε
 παῖ πε ταγαπη
 ἡν πνα ἡν πρα
 ωε τῖρηνη

6 ante χε prius scriptum αη deinde deletum lege αν | 18. ἡπῆα sic pro ἡπεπῆα
 et ita saepe | πκαρπος ff cf Gal v 22-24 Woide καρπος δε ἡπεπῆα πε ταγαπη
 πραφε εἰρηνη τῆντῶρῶντ ἡντχρηστος ἡντπετνανοῦq τῖςτῖς
 τῆντρῖραφ τεγратіа ναῖ ἡτεῖμινε ἡπνομος φοῦβηῦ αν να πεῶς δε
 ἡς αῦσταῦρῶῦ ἡντсарз ἡν ἡπαθος ἡν ἡπεῖθυμῖα

p. 75, col. i

ΤΜ̄ΝΤΖΑΡῼΖΗΤ
 ΤΜ̄ΝΤΧΡΙΣΤΟΣ
 ΠΕΤΝΑΝΟΥQ
 ΤΠΙCΤΙC ΤΜ̄ΝΤ
 5 ῤῢΡΑῶ ΤΕΓῤᾤΑ
 ΔΙΑ ΝΑΪ ΓΑΡ
 ἸΤΙΜΙΝΕ ΠΕ
 ΧΑQ ἸΒΙ ΠΝΟΜΟΣ
 ΧΕ ΤΙ ΟΥΒΗΥ ΑΝ
 10 ΕΝΑΠΕΧ̄C ΔΕ ΙC̄
 ΑΥCΤΑΥΡΟΥ Ἰ
 ΤCΑΡΞ̄ Μ̄Ν ἸΠΑ
 ΘΟC Μ̄Ν ΝΕΠ̄Ι
 ΘΥΜΙΑ ΠΕΧΑQ
 15 ἸΒΙ ΠΛΑC ἸΠ̄C†
 ΝΟΥQΕ ΠΑΥΛΟC
 ΜΑῤῚΝQἰ ἸΝΕΝ
 ΔΙΧ ΕΖΡΑΙ Ε
 ΤΠΕ ἸΤΝCΟΠ
 20 C̄Π ΝΤ̄ΝΜΑΛΥ
 ἸΠΑΡΘΕΝΟC
 ΤΘΑΓΙΑ ΜΑΡΙΑ
 Τ̄ΝΠΡΕCΒΕΥΤΗC
 ΟΥΖΙΚΑΝΟC ΓΑΡ ΤΕ

2 ΧΡΙCΤΟC sic pro ΧΡΗCΤΟC | 3 lege ΠΠΕΤΝΑΝΟΥQ | 5 ΕΓῤᾤΑΔΙΑ = ἐγκράτεια |
 8 ἸΒΙ ΠΝΟΜΟC ΧΕ lege ἸΠΠΝΟΜΟC | 24 prius scriptum ΔΕ deinde ΤΕ

Ὡς

p. 75, col. ii

5 ΛΥΩ ΣΝΑΠΑΡΑ
 ΚΑΛΕΙ ἸΠΕΣΜΟ
 ΝΟΓΕΝΗΣ ἸΨΗ
 ΡΕ Ἰς ΠΕΧς Ε
 10 ΖΡΑΙ ΕΧΩΝ ΤΗΡῆ
 ΧΕ ἸΝΕ ΖΥΒΩ
 ΩΝ ΟΥΔΕ ΛΟΙΜΟΣ
 ΩΩΠΕ ΕΖΡΑῖ Ἰ
 ΖΗΤῆΝ ΛΥΩ Ἰς
 15 ΖΑΡῶ ΕΡΟΝ ΕΠΠΟ
 ΝΥΡΟΣ ΠΑῖ ΕΤ
 ΠΑΛΑ ἸΤΙΚΟΥ
 ΜΕΝΗ ΤΗΡς ΛΥ
 Ω ἸΣΑῖΝΚΟΤς Ε
 20 Τ-ΘΟΥ Ὡ Τῆ
 Χς ἸΜΑΛΥ ΜΑ
 ΡΙΑ ΤῖΡΩ ΛΥΩ
 ΤῖΡΧΠΕ ΠΝΟΥ
 ΤΕ ῶΝ ΟΥΜΕ Ἰ
 ΣΟΟΥΝ ΓΑΡ ΧΕ
 ῖΡῶΕΝ ΕΖΟΥΝ
 ΕΠΝΟΥΤΕ ΠΟΥ
 ΩΗΡΕ ἸΜΕΡΙΤ
 ΠΑΡΑ ΝΕΤΟΥΑΛΒ

6 ΖΥΒΩΩΝ sic pro ΖΕΒΩΩΝ | 10 hic ponendum est ΛΥΩ ἸΣΑῖΝΚΟΤς Ε-ΘΟΥ
 l 14 f | 12 ΙΚΟΥΜΕΝΗ sic pro ΟΙΚΟΥΜΕΝΗ | 21 ῖΡ- sic pro ΤΕ- vel ΕΡΕ- | ΖΕΝ sic
 pro ΖΗΝ

p. 76, col. i

Ὡς

ΤΗΡΟΥ ῤΨΑΝ

ΠΑΡΑΚΑΛΕΪ Ᾱ

ΜΟQ ΕΧΩΝ ΟΥ

ΔΙΚΑΪΟΣ ΠΕ ῒΝ

5 ῒΩΒ ΝΙΜ ΑΥΩ

ΕQΟΥΑΑΒ ΑΥΩ

ΕQΝΑΚΩ ΝΑΝ Ε

ΒΟΛ ᾹΝΕΝΩΦΩΤ

ΤΗΡΟΥ ᾹΝ ΝΕΝ

10 ΤΑΝΑΜΕΛΕΙ Ε

ΡΟΟΥ ΑΥΩ ΝΕQ

ΤΙ ΘΕ ΝΑΝ ᾹΤᾹΝ

ῤῖQΟΥΩΩ ᾹΠΑ

ῖQΩΙΝΕ ᾹCΩΝ

15 ΕΒΟΛ ῒᾹ ΠΙΜΑ

ᾹΩΠΕ ΕΙC ΝΑΪ

ΜΕΝ ΑΝΧΟΟΥ

ΕΠΤΑΪΟ ᾹΤ-ΘΑ

ΓΙΑ ΜΑΡΙΑ ΤΜΑ

20 ΑΥ ᾹΠΝΟΥΤΕ ῒΝ

ΟΥΜΕ ΛΟΙΠΟΝ ΜΑ

ῤᾹΚΤΟΝ ΕῲΝ ΠΕ

ΠΡΟΚΥΜΕΝΟΝ ΕΤ

ΚΗ ΝΑΝ ΕΖΡΑΪ ΤΕ

25 ΝΟΥ ᾹΤᾹΝΧΕ

ΖΕΝΚΟΥΪ ᾹΕΠΙ

p. 76, col. ii

ΝΟC ΕΤΒΕ ΠΤΑΙ
 Ο Ν̄Τ̄Ν̄Χ̄C ΤΗΡ̄Ν
 ΤΙ-ΘΕΟΤΟΚΟC Ε
 ΤΟΥΑΑΒ ΜΑΡΙΑ
 5 ΠΡΟC ΘΕ Ν̄ΤΝ̄Μ̄ΝΤ
 ΖΗΚΕ ΑCΩΩ
 ΠΕ ΔΕ Ζ̄Μ ΠΩΑ
 Ν̄Τ̄Ν̄Χ̄C ΑΥΩ
 ΤΡ̄Ρ̄Ω Ν̄ΝΕΖΙΟΜΕ
 10 ΤΗΡΟΥ Τ-ΘΑΓΙΑ
 ΜΑΡΙΑ ΕΠΕΙΔΗ
 Ν̄ΕΙΡΕ Μ̄Π̄CΩΑ
 Ν̄ΟΥCΟΠ ΔΕΡΟΜ
 ΠΕ Ζ̄Μ ΠΕΖΟΥ
 15 Ν̄Τ̄CΑΝΑΛΥΜ̄ΤΙC
 ΕΤΟΥΑΑΒ ΕΤΕ
 ΠΑΙ ΠΕ CΟΥΜ̄Ν
 ΤΑCΕ Μ̄ΜΕCΟΥ
 ΡΗ ΚΑΤΑ ΘΕ Ν̄
 20 ΤΑ ΝΕΝΕΙΟΟΤΕ
 Μ̄ΜΑΚΑΡΙΟC ΤΑ
 ΑC ΕΤΟΟΤ̄Ν ΚΑ
 ΤΑ ΠΩΑΧΕ Μ̄
 ΦΙΕΡΟΨΑΛΤΗC
 25 ΑΥΩ ΠΕΝΕΙΩΤ
 ΔΑΔ ΕCΧΩ Μ̄

13 ΔΕ sic pro ΤΕ

p. 77, col. i

- ΜΟC ΧΕ ΝΕΝ
 ΤΑΝCΟΤΜΟΥ
 ΑΝΕΙΜΕ ΕΡΟΟΥ
 ΝΕΝΤΑ ΝΕΝΕΙ
 5 ΟΟΤΕ ΧΟΟΥ Ε
 ΡΟΝ ἸΠΟΥΖΩΠ
 ΕΝΕΥΩΗΡΕ Ε
 ΚΕ ΧΩΜ ΕΥΧΩΜ
 ἸCΜΟΥ ἸΠΧC
 10 ἸἸ ἸḠḠΟΜ ἸἸ
 ΝΕḠΩΠΗΡΕ ἸΤΑḠ
 ΑΛΥ ΑCΩΩΠΕ
 ΔΕ ἸΤΕΡΕ ΠΛΑΟC
 ἸΟΡ-ΘΟΔΟΞΟC CΩ
 15 ΟΥΖ ΕἸΚΚΛΗCἸ
 Α ἸΠΝΑΥ ἸΤCΥ
 [N]ΑΖΙC ΧΕ ἸΝΑ
 [X] ΕΒΟΛ ḠἸ Ἰ
 ΜΙCἸΡΙΟΝ Ἰ
 20 ΠΕΧC ΕΤΕἸ ΟΥΝ
 ΕΡΕ ΤCΥΝΑΖΙC
 ΠΟῤῥ ΕΒΟΛ ΕΙC
 ΟΥΡΩΜΕ ἸΖΒΡΑἸ
 ΟC ΑḠΕἸ ΝΑΝ Ε
 25 ΖΟΥΝ ḠἸ ΤCΥΝΑ
 ΖΙC ḠἸ ΤΜΗΗ

I NENTANCOTMOY . . . ἸΤΑḠΑΛΥ = Ps lxxvii 3-4 Budge ex quo post
 NENTANCOTMOY addendum ΑΥΩ et ΕΥΧΩΜ legendum ΕΥΧΩ Ἰ-

p. 77, col. ii

ōz

τε ἡτῆρ κλησία
 ἡπεχς μπναυ
 λε ετῆμαυ ε
 νεπιτελεῖ ἡτε
 5 προσφορα ταῖ
 ετμεζ ἡνεζ
 ψλq nim ενερε
 πογα πογα ἡ
 μον ταγο επε
 10 снт ἡογαψῆῃ
 ἡρῆμειη za ney
 nove xε εβεμα
 τε ἡπεγκω ε
 βολ ἡπατοϋω
 15 ψt ἡποϋβημα
 ἡατχιζο παῖ ε
 zaπς ερον τηρῆ
 ετρῆναζε πατῆ
 εροq πε ἡτῆνα
 20 πολογιζε za
 нентанаау εἰ
 τε αγαθον εἰ
 τε ππετ-θοοϋ
 οϋοῖ nan ἡπα
 25 tqei ἡδι πετ
 ziχῆν λογο-θετη[с]

12 εβε- sic pro εγε- | 14 ψῶt sic pro ογψῶt | 15 ἡποϋβημα sic pro ἡπβημα

p. 78, col. i

Ὠ
 ΝΙΜ ΠΕΧ̄Σ Ν̄Ϛ
 Ϛἰ ΛΟΓΟΣ Ν̄ΙΜΜΑΝ
 ΑΥΩ ΦΑΖΡΑἰ ΕΥ
 ΦΑΧΕ Ν̄ΟΥΩΤ
 5 ΝΑΡΓΩΝ ΕΑΝΧΟ
 ΟϚ Τ̄ΝΝΑΤΙΛΟ
 ΓΟΣ ΖΑΡΟϚ ΛΟἰ
 ΠΟΝ Α ΠΡΩΜΕ
 Ν̄ΖΒΡΑἰΟΣ Ε
 10 Τ̄ΙΜΑΥ ΑϚΚΩ
 ΠΕ Ν̄ΟΥΜΗΗΦΕ
 Ν̄ΡΩΜΕ Ζ̄Ν ΝΕ
 Τ̄Ν ΖΟΥΝ Ζ̄Ν Τ̄Κ
 ΚΛΗΣΙΑ ΑϚΕἰ
 15 ΝΕ ἸΜΟΟΥ ΦΑ
 ΠΑΥΓΟΥΣΤΑΛΙ
 ΟΣ ΕΤΡΕῩΡΖΩΒ
 ΝΑϚ Ν̄ΧΙΝΧΗ
 Τ̄ΚΚΛΗΣΙΑ ΔΕ
 20 ΑΣΩΩΠΕ Ν̄ΟΥΜΑ
 Ν̄ΧΑἰΗ ἸΠΝΑΥ
 ΕΤ̄ΙΜΑΥ ΑΝΟΚ
 ΔΕ ΘΕΟΦΥΛΟΣ
 ΑΙΠΑΖ̄Τ̄ ΕΧ̄Ν ΠΑ
 25 ΖΟ ΖΙΘΗ ἸΠΕ

10 ΑϚΚΩΠΕ sic pro ΑϚϚΩΠΕ | 12 Ζ̄Ν lege ΕΒΟΛ ΖΕΝ

p. 78, col. ii

ΘΥCΙΑCΤΡΙΟΝ
 ΑΙΡΙΜΕ ΕΧ̄Μ ΠΧΩ
 ΩΡΕ ΝΕΒΟΛ Ν
 ΤΑQΩΠΕ Ε
 5 Χ̄Μ ΠΟΖΕ ΉΠΕ
 Χ̄C ΕΤΕΙ ΟΥΝ
 ΕΙΠΩΖ̄Τ ΑΥΩ
 ΕΙΡΙΜΕ ΕΙC ΟΥ
 ΑΓΓΕΛΟC ΝΤΕ
 10 ΠΧ̄C ΑQΕΙ ΑQ
 ΑΖΕ ΡΑΤ̄Q Ν
 CΑ ΠΙΕΒ̄Τ Μ
 ΠΕΘΥCΙΑCΤΡΙ
 ΟΝ ΑQΜΟΥΤ[Ε]⁴
 15 ΟΥΒΗΙ ΝΦΟΗ[Ν]ΓΤΙ
 ΝCΟΠ ΧΕ ΘΕ[Ο]
 ΦΥΛΟC ΘΕ[Ο]Φ[Υ]
 ΛΟC ΘΕΟΦΥΛΟC
 ΤΙ ΖΤΗΚ ΕΡΟΪ
 20 ΝΓΜΟΟΝΕ ΝΝ[Ε]
 CΟΟΥ ΝΑΪ ΝΤΤΑΙ
 ΠΝΟΥΤΕ ΤΑΝ
 ΖΩΤ̄Κ ΕΡΟΟΥ
 ΑΥΩ ΕΥΡ̄ΨΑ Ζ̄Ν
 25 ΤCΥΝΑΞΙC

3 ΝΕΒΟΛ dele Ν | 22 ΤΑΝΖΩΤ̄Κ sic pro ΤΑΝΖΟΥΤ̄Κ | 24 ΑΥΩ ΕΥΡ̄ΨΑ Ζ̄Ν locus
 corruptus lege ΑΥΩ Ρ̄ΨΑΝ

p. 79, col. i

ΧΩΚ ΕΒΟΛ ΑΝΑ
 ΧΩΡΕΙ
 ΝΑΚ Ε
 ΤΕΠΙC
 5 ΚΟΠΙ[ΟΝ]
 ΝΑΪ ΔΕ
 ἸΤΕΡQΧΟ
 ΟΥ ΕΡΟΙ ΑΙΝΑΥ
 ΕΙΝΑΥ ΕΡΟQ Α
 10 ΝΟΚ ΔΕ ΑΙΕΙΡΕ
 ΑΙΕΙΡΕ ΚΑΤΑ ΠΩΑ
 ΧΕ ἸΠΑΓΓΕΛΟ[C]
 ΝΕΡΕ ΚΥΡΙΛΛΟC
 ἸΝ ΤΕΠΙCΚΟΠΙ
 15 ΟΝ ἸΠΝΑΥ Ε
 ΤἸΜΑΥ ΕQΟΥ
 ΩΩ ἸΝ ΝΕΓΡΑ
 ΦΗ ΕΤΟΥΛΑΒ
 ἸΝ ἸCΒΟΟΥΕ Ἰ
 20 ΝΕΝΕΙΟΟΤΕ Ἰ
 ἸΜΑΚΑΡΙΟC ΝΑΪ
 ἸΤΑΥΩΩΠΕ QΑ
 ΤἸΝQΗ ΝΕ ΠΩΗ
 ΡΕ ΓΑΡ ΠΕ ἸΤΑ

1-7 membrana jam antehac lacerata litterae nullae hoc loco omissae sunt | 4 et 14
 ΤΕΠΙCΚΟΠΙΟΝ sic generis feminini | 8 ΑΙΝΑΥΕΙΝΑΥΕΡΟQ locus corruptus lege ΑΙΝΑΥ
 ΕΡΟQ ΕQΡΑΤΝΑΥ ΕΡΟQ | 10 ΑΙΕΙΡΕΑΙΕΙΡΕ locus corruptus lege ΑΙΕΙ ΕΑΙΕΙΡΕ |
 16 ΟΥΩΩ sic pro ΩΩ

p. 79, col. ii

ΟΘ

- CΩNE KATA ΠΙ
 KOCMOC AINΤΩ
 EZPAI ZN MNТ
 EYCEBHC NIM
 5 EQMOOΘE ZN
 NENTOΛH THPOY
 MNX̄C EQYAAV
 NTEPHXΩ ΔE NAQ
 MPWAXE AQIP
 10 W[ΠH]PE MPENTAQ
 [W]ΠE AYΩ N
 TTEI ZE ANI ANΩ
 NTI EIOIOY MPNOY
 TE PETEIP E NE
 15 WΠHP E MAYAAQ
 ZPAI ΔE ZN NEZO
 OY ETMA Y NE
 OYN OYAPO-Θ-YKH
 NCAPHC NTΠOΛIC
 20 NOYKOYI TAI ΔE
 NE OYN PΩME ΔE
 NXPICTIANOC
 OYHHZ NZHTIC

12 AN lege ON

21 lege OYPOME

p. 80, col. i

π̄
 πρωμε δε ν̄ζβ̄
 ραῖος παῖ ν̄ταν
 ψαχε εροϳ ϳα
 ·Ϸη ν̄ογκογῖ αϳ
 5 τωογν αϳβωκ
 αϳταλε ψδop ε
 πρωμε ν̄χp̄ic
 τῖανoc αϳno
 χ̄ϳ εβολ ζ̄ν τα
 10 πο·Ϸ·γkη πεχp̄ic
 τῖανoc δε ν̄τε
 ρ̄ϳταλαι νεϳκογῖ
 ν̄ωhp̄e ζ̄ν ογψτοp̄τ̄p̄
 μ̄ν ν̄ϳckηγε αϳ
 15 ει εβιολ ν̄ϳcooγν
 αν χε εϳnamo
 οψε ετων λγ
 ω ϳῖτ̄μ̄ περβα
 ετϳιχωϳ ν̄δ̄i
 20 πρωμε ν̄χp̄ic
 τῖανoc μ̄ν ν̄ϳ
 κογῖ ν̄ckηγε αϳ
 ρ̄ πωβ̄ω λοιπον

12 τ̄λλαι sic pro τ̄λλε | 14 ckηγε = σκεύη | 19 ετϳιχωϳ ν̄δ̄i sic male pro
 ετϳιχ̄ν | 122 ckηγε lege ωhp̄e

p. 80, col. ii

ἸΟΥΚΟΥΪ ΜΠΟΚΕ
 ἸΨΕ ΕC
 ΤΑΗΥ
 ΕΜΑΤΕ
 5 ΕΡΕ Τ2Ι
 ΚΩΝ Ἰ
 ΤἸΝΧC ἸΠΑΡ-ΘΕ
 ΝΟC CΗ2 ΕΡΟC
 ΕCΤΑΛΗΥ ΕΡ2ΡΑΪ
 10 ΕΧἸΝ ΟΥΧΟΕ ἸCΑ
 2ΟΥΝ ἸΤΑΠΟ-ΘΥ
 ΚΗ ΠΕΧΡΙCΤΙΑ
 ΝΟC ΔΕ ΛϞῖ ΠΕC
 ΟΥΩῖϞ ΛϞΒΩΚ
 15 ΛϞΚΑΛC Π2ΒΡΑΪ
 ΟC ΔΕ ἸΑΤΝΟΥ
 ΤΕ ΛϞ-ΘΝΕ 2ΕΝ
 ῖΚΑΤΗC ΕΤΡΕΥ
 ΚΑ-ΘΑΡΙΖΕ ΝΤΑ
 20 ΠΟ-ΘΥΚΗ ἸΠΑ
 ΤῖϞΟΥΩ2 Ἰ2ΗΤC
 ΠΡΟC ΠΜΕΕΥΕ Ἰ

1 ΠΟΚΕ sic pro ΠΟΔΕ | 2-6 vide paginam superiorem i 2-7 | 3 ΕCΤΑΛΗΥ lege
 ΕCΤΑΛΕΙΝΥ | 9 Ϟ prima a scriba recte deleta | 10 ΧΟΕ sic pro ΧΟ | 14 ΟΥΩῖϞ sic pro
 ΩῖϞ

p. 81, col. i

π̄ϣ̄ϣ̄ϣ̄ϣ̄ ρ̄ ρ̄ϣ̄ϣ̄
 ϣ̄ϣ̄ ρ̄ϣ̄ϣ̄ϣ̄ ρ̄ϣ̄
 ϣ̄ϣ̄ ϣ̄ϣ̄ϣ̄ ϣ̄ϣ̄
 ϣ̄ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄
 5 ϣ̄ϣ̄ ϣ̄ϣ̄ϣ̄ ϣ̄ϣ̄ϣ̄
 ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄
 ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄
 ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄
 10 ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄
 ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄
 ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄
 15 ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄
 ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄
 ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄
 ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄
 20 ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄
 ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄
 ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄
 25 ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄ ϣ̄ϣ̄

3 ϣ̄ϣ̄ ϣ̄ϣ̄ sic pro ϣ̄ϣ̄ | 4 ϣ̄ϣ̄ ϣ̄ϣ̄ sic pro ϣ̄ϣ̄ ϣ̄ϣ̄ | 9 ϣ̄ϣ̄ sic pro ϣ̄ϣ̄ |
 12 ϣ̄ϣ̄ sic pro ϣ̄ϣ̄ et ita constanter | 15 ϣ̄ϣ̄ sic pro ϣ̄ϣ̄ |
 25 ϣ̄ϣ̄ = ἀπειλή

p. 81, col. ii

πᾶ

- ΝΑΥ ΧΕ ΟΥ ΤΕ
 ΤΑΙ ΕΤΕΤ̄ΝΟΥ
 ΩΩΤ̄ ΕΧΩC ΑΥ
 Ω ΕΤΕΤ̄ΝΑΣΠΑ
 5 ΖΕ ἡ̄ΜΟC ΑΥΟΥ
 ΩΩΒ̄ ΕΥΧΩ ἡ̄
 ΜΟC ΝΑQ ΧΕ ΤΑΙ
 ΤΕ Θ̄ΙΚΩΝ ἡ̄ΘΑ
 ΓΙΑ ΜΑΡΙΑ ΤΜΑ
 10 ΑΥ ἡ̄ΠΡΡΟ ἡ̄ΜΕ ἰ̄C ΠΕΧ̄C
 ΠΕΝΧ̄C ΠΑΙ ἡ̄
 ΤΑΥCΡΟΥ ἡ̄ΜΟQ
 ΖΑΡΟΝ ΑΥΩ ΑQ
 ΤΩΟΥΝ ΕΒΟΛ ῒ̄Ν
 15 ΝΕΤΜΟΟΥΤ ῒ̄Μ
 ΠΜΕΖΦΟΜ̄ΝΤ ἡ̄
 ΖΟΟΥ ΚΑΤΑ ΝΕ
 ΓΡΑΦΗ ἡ̄Ν ἡ̄COC
 ΟΝ ΑQΟΥΩῒ̄
 20 Εἰ̄CΜΑΘΗΤΗC
 ῒ̄Χ̄Μ ΠΤΟΟΥ ἡ̄
 ἡ̄ΧΟΕΙΤ ΕQCΩ
 Τ̄Μ ΔΕ ΕΝΑΙ ἡ̄ΒΙ
 Πῒ̄ΒΡΑΙΟC ἡ̄ΤΟ
 25 ΟΤΟΥ ἡ̄ΝῚ̄ΚΑΤΗC

10 ἡ̄ΠΡΡΟ in margine suppletum

p. 82, col. i

ⲡⲓⲃ
 ⲁⲓⲱ ⲁⲓⲛⲁⲓ ⲉ
 ⲉⲓⲕⲱⲛ ⲛⲧⲡⲁⲣ
 ⲉⲛⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ
 ⲙⲁⲣⲓⲁ ⲉⲥ ⲛⲧⲟⲧⲟⲩ
 5 ⲉⲩⲡⲣⲟⲥⲕⲩⲛⲏ
 ⲛⲁⲥ ⲁⲓⲃⲱⲛⲧ
 ⲉⲙⲁⲧⲉ ⲛⲃⲓ ⲡⲉⲛ̅
 ⲣⲁⲓⲟⲥ ⲛⲁⲧⲛⲟⲩ
 ⲧⲉ ⲁⲓⲁⲙⲁⲛⲧⲉ
 10 ⲛⲧⲡⲟⲃⲉ ⲛⲱⲉ ⲉⲥ
 ⲛⲧⲟⲟⲧⲟⲩ ⲁⲓⲟⲩ
 ⲱⲃⲡⲓⲥ ⲁⲓⲁⲁⲥ ⲛ̅
 ⲁⲁⲕⲙ̅ ⲁⲁⲕⲙ̅ ⲁⲓ
 ⲱ ⲁⲓⲛⲟⲩⲭⲉ ⲛ̅
 15 ⲙⲟⲥ ⲉⲛⲣⲁⲓ ⲉⲩⲃⲏⲣ
 ⲉⲓⲙⲉⲛ̅ ⲛ̅ⲕⲣⲙⲓⲥ
 ⲁⲓⲧⲣⲉ ⲟⲩⲁ ⲛ̅ⲛ̅ ⲛⲣ̅
 ⲕⲁⲧⲏⲥ ⲧⲱⲟⲩⲛ̅
 ⲛ̅ⲁ ⲡⲃⲓⲣ ⲉⲓⲭⲱ
 20 ⲛ̅ⲙⲟⲥ ⲛⲁⲓ ⲭⲉ
 ⲧⲱⲟⲩⲛ̅ ⲛ̅ⲁ ⲡⲁⲓ ⲉ
 ⲣⲉ ⲧⲓⲡⲟⲃⲉ ⲛⲱⲉ
 ⲛ̅ⲡⲡⲉⲥⲏⲧ ⲛ̅ⲙⲟⲓ
 ⲉⲣⲉ ⲉⲓⲕⲱⲛ ⲛ̅

1 ⲁⲓⲛⲁⲓ sic pro ⲉⲓⲛⲁⲓ cf. Levy *Syntax d. kopt. Apophth. Patr. Aeg.* § 69 et
 Zoëga *Catal.* 324 a 4, 336 a 5-6, 321 5-6 | 4 ⲛⲧⲟⲧⲟⲩ sic pro ⲛⲧⲟⲟⲧⲟⲩ

p. 82, col. ii

- ΤΜΑΛΥ ἡΠΠΝΑ
 ΖΩΡΑΙΟΣ ΣΗΖ
 ΕΡΟΣ ἡΓΧΙ ἡ
 ΜΟΟΥ ἡΓΠΟΖΤΟΥ
 5 ΕΠΕΣΗΤ ΕΠΜΟΟΥ
 ΠΙΣΤΕΥΕ ΝΑΪ ὦ
 ἡΣΝΗΥ ΧΕ ΑΥΡ
 ἡΝΤΡΕ ΝΑΪ ἡ
 ΔΙ ΖΕΝΡΩΜΕ ἡ
 10 ΠΙΣΤΟΣ ΑΥΩ ἡ
 ΡΩΖΟΤΕ ΖΗΤΩ
 ἡΠΠΟΥΤΕ
 ΕΜΑΤΕ ΧΕ
 ἡΤΕΡΕ ΠΡΩΜΕ ἡ
 15 ΡΚΑΤΗΣ ΤΩΟΥΝ
 ΖΑ ΠΒΙΡ ἡΠΕ ΠΕΣ
 ΝΟΩ ΛΟ ΕΩΦΟΥΟ
 ΕΒΟΛ Ζῆ ΠΒΙΡ ΠΑΙ
 ΕΤΕΡΕ ΘΕΙΚΩΝ ἡ
 20 ΤΠΑΡΘΕΝΟΣ ἡΖΗ
 ΤΩ ΤΑΪ ἡΤΑ ΠΩΒ
 ΡΑΙΟΣ ΟΥΩΔΠΣ
 ΖΩΣΔΕ ἡΤΕ ΠΣΩ
 ΜΑ ἡΠΡΩΜΕ ἡ
 25 ΡΓΑΤΗΣ ΖΩΡΠΙ

1 ΝΑΖΩΡΑΙΟΣ = Ναζαραῖος | 11 lege ΡΩΡΩΖΟΤΕ | 12-13 quinque litterae a scriba deletae ut videtur ΑΛΛΑΤΕ | 22 ΟΥΩΔΠΣ sic pro ΟΥΟΔΠΣ | 23 ΖΩΣΔΕ sic pro ΖΩΣΤΕ (ὥστε) et ita saepe

p. 83, col. i

ÑCNOQ EBOL ŽM̃
 ΠECNOQ ÑΘ-ΙΚΩΝ
 ÑΤΠΑΡ-ΘΕΝOC
 ΕΤΟΥΑΑΒ ΜΑΡΙ
 5 Α ΕC ÑΠECHT Ñ
 ΠΒΙΡ ΖΩCΔΕ Ñ
 ΟΥΟΝ ΝΙΜ ÑΤΑΥ
 ΝΑΥ ΕΡΟQ ΡΩΠΗ
 ΡΕ ÑΠΖΩΒ ΑΥΩ
 10 ÑΤΕΡ̄QΕΙ ΕΒΟΛ ÑQ̄
 ΡCΑ ΠΙΕΒ̄Τ ÑΤΠΟ
 ΛΙC ÑΟΥΚΟΥΪ ΑΥ
 ΤΩΜΝ̄Τ ΕΡΟQ Ñ
 ΔΙ ΖΕΝΑΡΧΩΝ
 15 ÑΠΙCΤOC ÑΤΕ
 ΤΠΟΛΙC ΑΥΩ Ñ
 ΤΕΡΟΥΝΑΥ Ε
 ΠΒΙΡ ΕQΦΟΥΕ
 CNOQ ΕΠECHT
 20 ΕΠΚΑΖ ΑΥΑΜΑΖ
 ΤΕ ÑΜΟQ ΕΥΩΨ
 ΕΤΙ ΝΑQ ÑΖΕΝ
 ΒΑCΑΝOC ΕΥΧΩ
 ΜΜOC ΝΑQ ΧΕ

6 Ñ lege ÑΤΕ- | 21 ΕΥΩΨ lege ΕΥΟΥΨ

p. 83, col. ii

π̄ρ̄

Ἰ̄ΝΤΟΚΖΩΤ̄Β̄ Ἰ̄ΝΟΥ
 ΡΩΜΕ ΛΚϞΙ Ἰ̄
 Ἰ̄Ν̄ΧΡΗΜΑ ΤΑΡΕ
 ΟΥἸ̄ΝΤΡ̄Ἰ̄ΜΑΟ
 5 ΦΩΠΕ ΝΑΚ ΑΥΩ
 ΕΚΟΥΩΦ ΕϞΙ ΜΠ̄Ϟ
 ΣΩΜΑ Ἰ̄Γ̄ΝΟΧ̄Ϟ
 ΕΠΜΟΟΥ ΠΡΩΜΕ
 ΔΕ Ἰ̄Ρ̄ΓΑΤΗΣ ΑϞ
 10 Ρ̄Ἰ̄ΜΕ ΕϞΧΩ Ἰ̄
 ΜΟΣ ΧΕ ΟΥΟἸ̄ ΝΑἸ̄
 ΖΑΜΟἸ̄ ΡΩ ΕΝΕ ΟΥ
 ΡΩΜΕ ΠΕ Ἰ̄Τ̄Ν̄ΖΗ
 Ἰ̄ΤΑἸ̄ΜΟΟΥΤ̄Ϟ ΑΥ
 15 Ω ΤἸ̄ΝΑΤΙ Ἰ̄ΠΑ
 ΣΝΟϞ ΖΑ ΠΩϞ ΑΛ
 ΑΛ ΠΕΣΝΟϞ ΠΑἸ̄ Ε
 ΤΕΤ̄Ν̄ΝΑΥ ΕΡΟϞ
 ΠΑ ΤΣΟΓΡΑΦΙΑ
 20 ΠΕ Ἰ̄Τ̄Ν̄Χ̄Σ ΤΗ
 Ρ̄Ν ΤΕΘΕΟΤΟ
 ΚΟΣ ΕΤΟΥΛΑΒ
 ΜΑΡΙΑ ΠΕ ΤΑἸ̄ Ἰ̄
 ΤΑ Τ̄ΣΚΑΛΑΖΗ

1 Ἰ̄ΝΤΟΚΖΩΤ̄Β̄ lege Ἰ̄ΤΑΚΖΩΤ̄Β̄ | 13 Ἰ̄Τ̄Ν̄ΖΗ lege Ἰ̄ΤΕΝΖΕ | 19 ΣΟΓΡΑΦΙΑ sic
 pro ΖΩΓΡΑΦΙΑ et ita saepe

p. 84, col. i

ⲡⲁ

ⲧⲱⲟϥⲛ ϩⲁ ⲡⲉⲧ
 ⲥⲁⲛⲱ ⲙ̅ⲙⲟⲛ ⲧⲏ
 ⲣ̅ⲛ ϩ̅ⲙ ⲡ̅ⲓⲣⲟϥⲱ
 ⲕⲱ ⲛ̅ⲧⲟϩ ⲡⲉⲛ

5 ⲧⲁⲣⲙⲓⲉ ⲡⲣⲱⲙⲉ
 ⲙ̅ⲛ ⲛ̅ⲕⲁ ⲛⲓⲙ ⲉⲧ
 ⲱⲟⲟⲡ ⲛⲉⲧ̅ⲛⲛⲕⲱ
 ⲉⲣⲟⲟϥ ⲙ̅ⲛ ⲛⲉⲧ̅ⲛ
 ⲛⲕⲱ ⲉⲣⲟⲟϥ ⲁⲛ ⲉⲓⲥ

10 ϩ̅ⲏⲏⲧⲉ ⲕⲟⲓⲡⲟⲛ
 ⲉⲥ ⲛ̅ⲡⲉⲥⲏⲧ ⲙ̅ⲡⲱⲓⲣ
 ⲉⲧⲉⲧ̅ⲛⲛⲕⲱ ⲉⲣⲟϩ
 ⲧⲉⲛⲟϥ ⲉⲓⲧⲱⲟϥⲛ
 ⲙ̅ⲙⲟϩ ⲛ̅ⲧⲁ ⲟϥ ⲣⲱ

15 ⲙⲉ ⲛ̅ϩ̅ⲃⲣⲁⲓⲟⲥ ⲟϥ
 ⲱⲃⲡ̅ ⲛ̅ⲧ̅ⲥ̅ϩⲓⲕⲱⲛ

ⲕⲣⲧⲁⲕⲟⲥ ⲉⲣⲟⲓ ⲉϩ
 ⲕⲱ ⲙ̅ⲙⲟⲥ ⲕⲉ ⲕⲓ
 ⲧ̅ⲥ ⲛ̅ⲓⲛⲟⲕ̅ⲥ ⲉ

20 ⲡⲙⲟⲟϥ ⲙ̅ⲛ ⲛ̅ⲓⲕ̅ⲣ̅
 ⲙ̅ⲥ ⲛ̅ⲁⲣⲕⲱⲛ ⲁⲉ
 ⲉⲧⲧⲁⲓⲏϥ ⲛ̅ⲧⲉⲣⲟϥ
 ⲥⲱⲧ̅ⲙ ⲉⲛⲁⲓ ⲛ̅ⲧⲟⲟ
 ⲧ̅ϩ̅ ⲙ̅ⲡⲣⲱⲙⲉ ⲛ̅ⲣ̅

25 ⲓⲁⲧⲏⲥ ⲉⲧⲉⲣⲉ ⲡⲱⲓⲣ
 ⲛ̅ⲧⲟⲟⲧ̅ϩ̅ ⲉϩⲱⲟϥⲉ

4 ⲡⲉⲛⲧⲁⲣⲙⲓⲉ lege ⲡⲉⲛⲧⲁⲣⲧⲁⲙⲓⲉ

13 post ⲧⲉⲛⲟϥ suppl. ⲕⲉ

p. 84, col. ii

CNOQ EBOL EPESHCT
 AYAMAZTE HMOC
 AYXITQ ETETIC
 KOPION QA TAMNT
 5 ELAXICTOC AYW
 NERE ZENKEETIC
 KOPOS ZMOOC ZA
 ZTHI MPNAΥ E
 TMMAΥ NOYWF
 10 EEIRE MPQA NTN
 XC THPN TPPO
 AYW TMAAY MP
 PO MPWNZ MN
 NCA NAI NTEROY
 15 EI QARO I AIEINE
 EZPAI ZN PBIP N
 TPODE NQE ETE
 PE TCOΓPAΦIA N
 TPAPΘENOC CHZ
 20 EPOC ΠICTEYE
 NA I O NACNHY
 XE NTEPIDWF
 EXM PZO NTCO
 ΓPAΦIA ANOK
 25 MN NEΠICKOΠOC

p. 85, col. i

ΕΤΝ̄ΜΜΑΪ ΑΝΝΑΥ
 ΕΠ̄CZO ΕQΦOOP
 Ζ̄Ν ΟΥΟΚ̄Μ ΖΩC
 ΧΕ ΕCΡΙΜΕ ΕCΤΑ
 5 ΒΕ CNOQ ΕΒΟΛ Ν̄
 ΤΕΡ̄ΝΝΑΥ ΔΕ Ε
 ΡΟC Ν̄ΤΕΙΖΕ ΑΝ
 ΤΩΟΥΝ Μ̄ΜΟC ΑΝ
 ΧΙΤ̄C ΕΖΟΥΝ ΕΤΕΚ
 10 ΚΛΗCΙΑ Μ̄ΠΕΧ̄ΡC
 ΕΝΕ ΠΩΑ ΠΕ Ν̄ΤΠΑΡ
 ΘΕΝΟC ΕΡΕ ΟΥΝΟC
 Μ̄ΜΗΗΨΙΕ CΩΟΥΖ
 ΕΖΟΥΝ ΕΠ̄CΤΟΠΟC
 15 ΕΤΟΥΑΑΒ Ν̄ΕΙΡΕ
 Μ̄ΠCΨΑ ΖΜ ΠΕΖΟ
 ΟΥ Μ̄Π̄ΡΠΜΕΕΥΕ
 Ν̄ΤCΑΝΑΛΙΜΨΙC Ε
 ΤΟΥΑΑΒ ΕΡΕ ΝΑΪ
 20 ΟΥΝ ΦΟΟΠ Ν̄Τ̄ΖΕ
 ΑΝΧΙ Ν̄ΟΥΜΟΟΥ
 ΕΤCΟΤ̄ΠΙ Μ̄Ν ΟΥ
 ΝΕΖ Ν̄CΤ̄ΙΝΟΥCΕ
 ΑΝΕΙΑΑC ΕΒΟΛ Ν̄
 25 ΖΗΤΟΥ ΑΝΕΙΝΕ

p. 85, col. ii

πῆ

Νῶϥ ΕΖΟΥΝ ΕΝΕΥ
 ΕΡΗΥ ΑΝΤΑΛΟ ἦ
 ΜΟC ΕΖΡΑΪ ΕΧΟ ἦ
 ΤΕΤΡΑΠΙΖΕ ΑΥΩ
 5 ΠΙCΤΕΥΕ ΝΑΪ ΟΝ
 ΧΕ ΕCΘΟΟΠ ΨΑ
 ΤΕΝΟΥ ΑΥΩ ΟΝ
 ΨΑ ΕΝΕΖ ἦΕΝΕΖ
 ΑΥΩ ΟΝ ΡΩΜΕ ΝΙΜ
 10 ΕΤΘΟΟΠ ῒἢ ΖΕΝ
 ΔΙΝΨΩΝΕ ΕΥΨΟ
 ΒΕ ἢἢ ΝΕΤΟ ἦ
 ΛΑΪΜΩΝΙΟΝ ἢἢ
 ΝΕΤΖΪΤΕ ΖΑΠΑΞ
 15 ΖΑΠΑΩC ΟΥΟΝ ΝΙΜ
 ΕΤΘΟΟΠ ῒἢ ΨΩ
 ΝΕ ΝΙΜ ΕΥΨΑΝ
 ΑCΠΑΖΕ ἢΤΙΖΙΚΩΝ
 ἢΤΙΠΑΡ-Θ-ΕΝΟC
 20 ῒἢ ΟΥΠΙCΤΙC ΨΑΥ
 ΜΑΑΤΕ ἢΠΟΥΧΑΪ
 ἢΠΤΑΛΔΟ ΑΥΩ
 ἢΤΕΪΖΕ ΑΝΕΙΡΕ
 ἢΟΥΝΟΔ ἢΚΑ-ΘΟ
 25 ΛΙΚΗ CΥΝΑΞΙC

1 ϥε sic cf παψε et ψαυ | 3 ΕΖΡΑΪ ΕΧΟ ἢΤΕΤΡΑΠΙΖΕ lege ΕΖΡΑΙ ΕΧῶ ΤΧΟ
 CΑΠΨΩΙ ἢΤΕΤΡΑΠΕΖΑ | 5 prius scriptum ΑΝ deinde ΟΝ quod legendum est |
 21 ΜΑΑΤΕ sic pro ΜΑΤΕ | 22 ἢΠΤΑΛΔΟ lege ἢἢ ΠΤΑΛΔΟ

p. 86, col. ii

ἤζωβ ἡβοτε ακ
 ουωδ̄π̄ ἡτ-θικων
 ἡτπαρ-θενος ε
 τουααβ maria
 5 τμααγ ἡπена
 λγ-θινος ἡνογ
 τε ῑς πεχ̄ς λγω
 ἡτεριδω ειωα
 χε ἡἡμαq ḡἡ
 10 πωαχε ἡπνογ
 τε αqτ̄ι μετα
 νοῖα ναῖ λγω αῖ
 κα-θιγει ἡμοq
 αιτι ναq ἡπ̄ρπμε
 15 εγε ἡἡκολασιc
 ειxω ἡμοc ναq
 χε αρ̄ι πμεεγε ἡ
 νεκνοβε παωη
 ρε ἡἡ ἡca ουκογ̄ι
 20 εκναει εβολ ḡἡ
 cωμα ἡἡρ̄-θ-ε εω
 χε πογxπoк επι
 κοcμoс επιτηρ̄q
 λγω εκωαν με

21 cωμα lege πcωμα | 22 πογxπoк lege εἡπογxπoк | 24 εκωανμε-
 τανοι lege εκωαντ̄ἡμετανοι

p. 87, col. i

ΤΑΝΟΪ ἸΠΑΤΚ
 ΜΟΥ ΠΕΚΜΑἸΨΩ
 ΠΕ ΠΕ ΠΜΑ ἸἸ
 ῤῤΡΝΟΒΕ ΤΗΡΟΪΥ
 5 ἸἸΨΩΠΕ ῤἸ ΠἸΜΑἸ
 ΕΤΕ Ἰ ΠΨΑΕΝΕΖ
 ΔΙΝΕ ΑΝ ἸΠῤΨἸ
 ΝΕ ΚΑΝ ἸΤΚ ΟΥ
 ΔΑἸ ΑΝ ἸἸῤΨΩ
 10 ΠΕ ἸΑΤΝΟΥΤΕ
 ΑΥΩ ΟἸΥἸΨΑΝΖΤΗἸῤ
 ΠΕ ΠΝΟΥΤΕ ῤἸΝΑἸ
 ΚΩ ΝΑΚ ΕΒΟΛ Ε
 ΠΕΙΔΗ ΟΥΕΒΟΛ ῤἸ
 15 ΝΙΟΥΔΑἸ ΤΕ ΤΠΑΡ
 ΘΕΝΟC ΕΤΟΥΑΛΒ
 ΜΑΡΙΑ ΑΥΩ Ε
 ΡΕ ΠΝΟΥΤΕ ΔΩ
 ΨἸ ΕἸΚΜΕΤΑ
 20 ΝΟἸΑ ΕΝΕ ἸΜΟΝ
 ΑΦΕΙΝΕ ἸἸῤῤΟΡ
 ΓΗ ΕΧΩΚ ΧΠἸ
 Ἰ ΤΕΥΝΟΥ ἸἸΤΑἸΚ
 ΟΥΩΔἸ ἸΘἸ

8 ΟΥΔΑἸ ΑΝ lege ΟΥΙΟΥΔΑἸ ΟΝ | 21 ΑΦΕΙΝΕ fortasse pro ΝΕΦΕΙΝΕ

p. 87, col. ii

πζ

- κων ἡτῆμαλυ
 ἡπαρ-θενος
 πνομος γαρ χω
 ἡμος ἡτειζε
 5 χε ογορη ἡν
 ουδωντ ἡν ου
 θλιψις ἡν ουλω
 χε ζιχμ ψυχῃ
 nim ἡρωμε ετρ
 10 ζωβ επετ-θοογ
 τα πιοδαῖ ἡφο
 ρπ ἡν πουεινιν
 ναῖ δε ἡτεριχο
 ου ναq α πῆνοyc
 15 χι ογοειν πεχαq
 ναῖ χε παχc ἡει
 ωτ εφωπε τι
 ἡπφα μαρε πκ
 να ταζοῖ ἡγα
 20 ατ ἡχριστια
 noc ἡν ταςζι
 με ἡν ναφηρε
 ζαρηγ ἡτε πνογ
 τε κω ναι εβολ

2 post ἡπαρ-θενος supplendum ἡζητc | 23 ζαρηγ sic pro αρηγ

p. 88. col. 1

- ΠΗ
 ἦΠΕ[Ν]ΤΑΪΑΛΛΑϞ Λ
 ΝΟΚ [Λ]Ε ΠΠΕΧΑΙ ΝΑϞ
 ΧΕ ΦΑΣΤΕ ΤΚΥΡΙ
 ΑΚΗ Ϛ̅Ν ΠΟΥ[Φ]Ω
 5 ἦΠΠΟΥΤ[Ε]Ι ΑΜΟΥ
 ΦΑΡΟΝ ΕΤ̅ΚΚΛΗ
 CIA ΛΥΩ ΤΙΝΑ
 ΒΑΠ†ΖΕ ἦΜΟΚ
 ἦΝ ΠΕΚΗΙ ΤΗΡΟΥ
 10 Ϛ̅Ν ΠΡΑΝ ἦΠΕΙΩΤ
 ἦΝ ΠΩΗΡΕ ἦΝ ΠῆΛ
 ΕΤΟΥΛΛΒ Ϛ̅ΤΟΟΥ
 Ε ΔΕ ἦΤΚΥΡΙΑΚΗ
 ΑΙΤΦΟΥΝ ΛΙΒΩΚ
 15 ΕΤ̅ΚΚΛΗCΙΑ Ε
 ΤΡΑΕΙΡΕ ἦΤΚΛΘΟ
 ΑΙΚΗ CΥΝΑΞΙC ἦ
 ΤΕΡΙΒΩΚ ΔΕ Ε
 Ϛ̅ΟΥΝ ΕΠΜΑ ΕΤΟΥ
 20 ΛΛΒ ΑΙΠΩΡ̅Ω Ν
 ΝΑΔΙΧ ΕΒΟΛ Ε
 Ϛ̅ΡΑΪ ΕΠΝΑΗΤ ἦ
 ΝΟΥΤΕ ΙϚ̅ ΠΕΧ̅ΡϚ̅
 ΑΙΩΛΗΛ ΕΙΧΩ ἦ
 25 ΜΟC ΧΕ ΠΠΟΥΤΕ

3 φαcτε lege ϣαcτε vel φα πεϣραcτε

p. 88, col. ii

ΚΩ ΝΑΪ ΕΒΟΛ ΧΕ ΑΝ̄Γ
 ΟΓΥΚΑΖ ΖΙ ΚΡΜ̄C
 ΠΝΟΥΤΕ ΠΩΗΡΕ
 Γ̄Ν̄ΙΟΥΩΤ ΠΕΤΦΟΟΠ
 5 Ζ̄Ν̄ ΚΟΝ̄Q̄ ἡΠQει
 ΩΤ ΕΚΕCΩΤ̄Μ
 ΕΡΟΪ ἡΠΟΟΥ ΑΝΟΚ
 ΠΕΚΖ̄ΜΖΑΛ Ν̄ΓΡΟ
 ΕΙC ΕΠΕΚΟΖΕ Ν̄Ε
 10 CΟΟΥ ΧΕ ἡΝΕ ΠΩ
 Ν̄Ω ΤΟΡ̄Π̄ ΟΥ ΕΒΟΛ
 ἡΖΗΤΟΥ ΑΥΩ ἡ
 ΤΕΡΙΟΥΩ ΕΙΧΩΚ
 ΕΒΟΛ ἡΠΕΦΑΗΛ
 15 Α ΠΡΩΜΕ ἡΐΟΥΔΑΪ
 ΕΙ ΕΖΟΥΝ ΕΤ̄ΚΚΛΗ
 CΙΑ ΠΕΧΑQ̄ ΝΑΪ
 ΧΕ ΠΑΕΪΩΤ ΕΦΩ
 ΠΕ ΠΟΥΩΦ ἡΠΝΟΥ
 20 ΤΕ ΠΕ ΕΤΡΑΦΩ
 ΠΕ ἡΧΡΙCΤΙΑΝΟC
 ΜΑΡΕ Π̄QΟΥΩΦ
 ΦΩΠΕ ΧΕ ΟΥΧ̄C
 ΠΕ ΠΧ̄C ΑΥΩ ΟΥ
 25 ΝΑΗΤ ΠΕ ΦΑQ̄

5 ΚΟΝ̄Q̄ sic pro ΚΟΥΝ̄Q̄ | 10 ΦΝ̄Ω sic pro ΟΥΦΝ̄Ω | 11 ΟΥ lege ΟΥΑ

p. 89, col. i

ΚΩ ΝΑΪ ΕΒΟΛ ΕΙΨΑΝ
 ΜΕΤΑΝΟΪ ΕΧ̄Μ Π̄Ν
 ΤΑΪΛΑQ ΧΕ ΝΕ[Q]
 ΟΥΕΨ ΠΜΟΥ ΓΑΡ ΑΝ
 5 ἸΠΡ̄Q̄Ρ̄ΝΟΒΕ Ἰ
 ΘΕ ΕΤΡ̄Q̄ΚΤΟQ ἸQ̄
 ΩΝ̄Q̄ ΕΙΔΑ ΟΝ ΠΕ
 ΧΑΪ ΝΑQ ΧΕ ΕΚ
 ΠΙΣΤΕΥΕ Q̄Μ Π̄Κ
 10 Q̄ΗΤ ΤΗΡ̄Q̄ ΧΕ ΠΕ
 Χ̄C ΠΩΗΡΕ ἸΠΝΟΥ
 ΤΕ ΠΕ ΛQΟΥΩΩB
 ΧΕ CΕ ΤΩΠΝΟΥ †
 ΠΙΣΤΕΥΕ ΧΕ ΠΕ
 15 Χ̄PC ΠΩΗΡΕ Ἰ
 ΠΝΟΥΤΕ ΠΕ ΠΕ
 ΧΑΪ ΝΑQ ΧΕ ΕΚ
 ΠΙΣΤΕΥΕ ΕΤΕ
 ΤΡΙΑC ΠΕΙΩΤ ΜΝ
 20 ΠΩΗΡΕ ἸΝ Π̄ΝΑ
 ΕΤΟΥΑΛΒ ΛQ
 ΟΥΩΩB ΧΕ ΤΙ
 ΠΙΣΤΕΥΕ Ω ΠΑ
 ΕΙΩΤ ΒΟΗΘΙΑ
 25 ΕΤΑΜ̄ΝΤΑΤ

3 νεφουεω ἸQ̄ΩΝ̄Q̄ cf Ezech xxxiii 11 Ciasca Ἰ†ΟΥΕΨ ΠΜΟΥ ΑΝ
 ΜΠΑΣΗΒΗΣ ἸΘΕ ΕΤΡΕ ΠΑΣΕΒΗΣ ΚΤΟQ ΕΒΟΛ ΝΤΕQQ̄ΙΗ ἸQ̄ΩΝ̄Q̄ | 7 ΕΙΔΑ sic
 pro ΕΙΤΑ | 24 ΒΟΗΘΙΑ sic forma nominalis pro ΒΟΗΘΕΙ | 25 ἸΝΤΑΤ omittendum

p. 89, col. ii

π̄θ̄

- Μ̄ΝΤΑΤ̄ΝΑΙΖΤΕ
 ΑΥΩ Μ̄Ν Ν̄ΙCΩΙC ΑQ
 ΧΩ ΕΡΟQ Ν̄ΖΕΝ
 ΙΝΟΙΔ̄ Ν̄ΖΡΗΤΩΝ
 5 Ν̄ΤΕ ΝΕΓΡΑΦΗ Ν̄
 ΤΟQ ΔΕ ΑQΠΙCΤΕΥ
 Ε ΕΤΒΕ ΤΝΟΔ̄ Ν̄
 ΨΠΗΡΕ Ν̄ΤΑCΩΩ
 ΠΕ ΕΒΟΛ Ζ̄Ν Θ̄Ι
 10 ΚΩΝ Ν̄ΤΠΑΡ·ΘΕ
 ΝΟC ΕΤΟΥΑΛΒ ΜΑ
 ΡΙΑ ΑΥΩ Ν̄ΤΕΙ ΖΕ
 ΑΙΒΑΠΤΙΖΕ ῙΜΟQ
 Μ̄Ν ΟΥΟΝ ΝΙΜ ΕΤ
 15 Ν̄ΙΜΑQ Ζ̄Ν ΠΡΑΝ
 ῙΠΕΙΩΤ Μ̄Ν ΠΩΗ
 ΡΕ Μ̄Ν ΠΕΠ̄ΝΑ Ε
 ΤΟΥΑΛΒ ΑΥΩ ΑQ
 ΨΩΠΕ ῙΟΥΡΩΜΕ
 20 Ν̄ΧΡΙCΤΙΑΝΟC Ζ̄Ν
 ΟΥΜΕ ΑῙΤΙ ΝΑQ
 ΕΒΟΛ Ζ̄Ν ῙΜΙCΤΙ
 ΡΙΟΝ ΠCΩΜΑ Μ̄Ν
 ΠΕCΝΟQ Ν̄ΙC̄ ΠΕΧ̄C
 25 ΑΙΚΑΛΥ ΕΒΟΛ

2 ΑQΧΩ lege ΑΙΧΩ | 4 ΖΡΗΤΩΝ = ῥητόν = locus | 17 ΠΕΠ̄ΝΑ hic denique recte
 23 lege ῙΠCΩΜΑ sed cf π̄θ̄ ii 17 | 25 ΑΙΚΑΛΥ lege ΑΙΚΑΛQ secundum lineam 21
 aut legendum ΝΑΥ et ΑΙΚΑΛΥ

p. 90, col. ii

παῖ δε μαρῆρο
 εἰς ἐρον ἐβολ ῶν
 νοβε νῖμ ἐφχε
 ·θῖκων γαρ ἡπῆ
 5 ρο ἡπῖκοσμος
 εὐφανζωγρα
 φῖ ἡμος ἡσε
 ταζος ἐρατς
 ῶν τμῆντε ἡτα
 10 γωρα ἐφασφω
 πε ἡῆαφτε ἡ
 τπολῖς τηρς αὐ
 ω εὐφανχι οὐ
 α ἡδονς ἡρεῖ
 15 ἡῆαμαζτε ἡθῖ
 κων ἡπῆρο ἡῆ
 λααὺ ναφτῖ οὐ
 βηρ καῖ γαρ οὐ
 ρωμε πε πῆρο
 20 ἐφαρμου αὐω
 σεχι ἡμορ εὔμα
 ἡτῖζαπ ἀνον δε
 ζωων ὦ ναμε
 ρατε μαρῆντῖ
 25 εοοὺ ἡτζικων

p. 91, col. i

ÑŦÑĤĈ THŦÑ
 TŦŦPO ÑĀĀĤ-ΘΥNH
 TE-ΘEO TOKOC E
 TOYĀĀB MĀRIA
 5 TMĀĀY ÑΠENNOY
 TE ĪĈ PEĤĈ AYΩ
 ÑŦÑMEPE TŦKKĀH
 CIA ΠHĪ ÑΠNOYTE
 ÑŦÑŦŦΩOPŦ ÑBΩK
 10 EP OC ÑZTOOYE ÑÑ
 POYZE ÑMHN EBOL
 KATA ΘE ETCHZ
 XE TĪNASMOY EP OK
 ÑMHNE ÑMHNE
 15 ŦNASMOY EΠEKPAH
 WA ENEZ AYΩ WA
 ENEZ ÑENEZ XE
 KAC XEKAC ÑNA
 ZE EYNA ÑŦŦŦŦ
 20 TO EBOL ZŦ PEZO
 OY ÑŦŦĀNAKĜH
 ZOMĀĪOC ΔE ON TA
 PO-ΘYKH ÑTAYZE
 ETPOΔE ÑWE Ñ
 25 ZHTĈ ETERE ΘIKΩN
 ÑTPAP-ΘENOC CHZ E
 PO[C] AĪTPREYŦ

18 dele XEKAC | 22 ZOMĀĪOC = *δμοίως*

p. 91, col. ii

q̄a

- 5 φορ̄ς αἰας ἡ[ο]γῖ
 νοδ ἡπαντοῖχι
 ον λγω λρρω
 πε ἡμα ἡδοῖλε
 5 ἡἡῳἡμο ετε παῖ
 πε τενοῦ ετρω
 οπ ῖἡν ῖκεσαρια
 ἡτπολις ρακοτε
 λγω ρμην εβολ
 10 φα ροῦν εποοῦ ἡ
 ροοῦ λγω ρωμε
 nim ετρωοπ ῖἡ
 δινρωνε nim
 ευφανχιῖτῖ επαν
 15 δοχιον ετῡμαγ
 ἡσερωτορ ἡζητῖ
 ραζτῡ πμα ετερε
 τζικων ἡτπαρ
 θενος ἡζητῖ
 20 φαρματα ἡπταλ
 δο ἡτεῡνοῦ ρι
 τῡν νεφληλ ντπαρ
 θενος μαρια τμα
 λγ ἡπῡλῡ ἡς πε
 25 ῡς τενοῦ δε ῡ
 ναμερατε ἡπῡ
 τῡἡρωπε ἡλ
 μελις ἐνιφα

14 επανδοχιον lege εππανδοχιον = πανδοχεῖον | 17 ετερε- fortasse secundum ἡε ii 2 legendum ενερε

p. 92, col. i

ⲕⲃ

ⲭⲉ ⲛⲱⲛⲓ ⲛⲁⲓ ⲛⲧⲁⲓ
 ⲭⲱⲣⲏⲓ ⲛⲙⲟⲟϥ ⲛⲏ
 ⲧ̅ⲛ ⲕⲁⲧⲁ ⲡⲱⲓ ⲛⲧⲁ
 ⲛ̅ⲛⲧⲉⲗⲁⲭⲓⲥⲟⲥ

5 ⲁⲓⲧⲁⲙⲱⲧ̅ⲛ ⲉⲓⲱⲃ
 ⲛⲓⲙ ⲛ̅ⲛ ⲉⲉ ⲛⲧⲁⲥ
 ⲱⲱⲡⲉ ⲉϥⲉⲟⲟϥ ⲛ̅ⲡⲛⲟϥ
 ⲧⲉ ⲛ̅ⲛ ⲧ̅ⲙⲁϥ ⲛ̅ⲡⲁⲣ
 ⲉⲉⲛⲟⲥ ⲉⲧⲟϥⲁⲗⲃ ⲙⲁ

10 ⲣ̅ⲓⲁ ⲗⲟⲓⲡⲟⲛ ⲛⲓⲟϥⲱ
 ⲉⲟϥⲉⲱⲥ ⲡⲱⲗⲭⲉ ⲉ
 ⲃⲟⲗ ⲉⲡⲉⲓⲟϥⲟ ⲗⲗⲁ
 ⲉⲧⲃⲉ ⲧ̅ⲛⲧⲁⲥⲉⲉ
 ⲛⲏⲥ ⲛ̅ⲛⲉⲧⲥⲱⲧ̅ⲛ

15 ⲁⲛⲧ̅ⲓ ⲛ̅ⲡ̅ⲣ̅ⲡ̅ⲙⲉⲉϥⲉ
 ⲛⲏⲧ̅ⲛ ⲓⲧ̅ⲛ ⲓ̅ⲛⲕⲟϥ̅ⲓ
 ⲭⲉⲕⲁⲥ ⲛ̅ⲛⲁⲃⲓⲛⲉ
 ⲛ̅ⲟϥⲛⲁ ⲧⲏⲣ̅ⲛ ⲛ̅
 ⲡ̅ⲙⲧⲟ ⲉⲃⲟⲗ ⲙⲡ̅ⲭ̅ⲥ

20 ⲧⲉⲛⲟϥ ⲃⲉ ⲱ̅ ⲛ̅ⲥⲛⲏϥ
 ⲙⲁⲣ̅ⲛ̅ⲙⲓⲱⲉ ⲉⲣⲟⲛ
 ⲛ̅ⲛⲁϥ ⲛⲓⲙ ⲉⲃⲟⲗ
 ⲭⲉ ⲛ̅ⲧ̅ⲛⲥⲟⲟϥ̅ⲛ
 ⲗⲛ ⲛ̅ⲧⲉϥⲛⲟϥ ⲉⲧⲟϥ

25 ⲱⲓⲛⲉ ⲛ̅ⲥⲱⲛ ⲛ̅ⲓⲛ
 ⲧ̅ⲥ ⲧ̅ⲛⲛⲁϥ ⲓⲁⲣ
 ⲉⲛⲉⲛⲱⲃⲏⲣ ⲙⲉ

5 ⲁⲓ- lege ⲉⲁⲓ | 10 ⲛⲓⲟϥⲱ sic pro ⲛⲉⲓⲟϥⲱ | 16 ⲓ̅ⲛⲕⲟϥ̅ⲓ sic pro ⲓ̅ⲛⲕⲟϥ̅ⲓ

p. 92, col. ii

ΛΟC ΕΥΤΩΡ̄Π̄ ἦΜΟ
 ΟΥ ἦΜΗΗΝΕ ΖΙΤ̄Ν
 ΠΜΟΥ ΑΥΩ ἦΤ̄Ν
 ΑCΘΑΝΕ ΑΝ ΕΤΒΕ
 5 ΠΑΪ ΤΙΧΩ ἦΜΟC
 ΝΗΤ̄Ν ΖΩC ΕΙΩΤ
 ΕΤΝΑΝΟQ Ζ̄Ν ΟΥ
 ΨΩΩΤ ΕΒΟΛ ΧΕ
 ΕΡΕ ΝΙΝΟδ̄ ἦΖΙCΕ
 10 ΨΟΟΠ ΕΧΩΝ ΜΠΟ
 ΟΥ ΕΤΒΕ ΝΕΝΑΝΟ
 ΜΙΑ ἦΝ ΝΕΝΠΑΡΑ
 ΦΥCΙC ΑΡΑ ὦ
 ἦCΝΗΥ ΜΕΡΕ ΟΥ
 15 ΖΟΟΥ ΨΩΠΕ ἦΤ̄Ν
 ΧΟΟC ἦΖΗΤ̄Q ΧΕ
 ΕΤΒΕ ΟΥ ΑΥΧΠΟΝ
 ΕΠΙΚΟCΜΟC ΑΡΑ
 ΤΕΤ̄ΝCΟΟΥΝ ΑΝ
 20 ΧΕ ἦΝ CΑ ΟΥΚΟΥΪ
 CΕΝΑΠΩΡ̄Ω ΕΒΟΛ
 ἦΖΕΝΧΩΩΜΕ ἦ
 ΤΕ ΝΕΝΨΩΩΤ
 ΤΗΡΟΥ ἦΝ ΝΕΝ
 25 ἦΝΤΑΜΕΛΙC ἦΝ
 ΝΕΝΑΜΕΛΙΑ ΤΗ
 ΡΟΥ ἦCΕΟΥΩἦΖ

7 ΕΤΝΑΝΟQ lege ΕΤΝΑΝΟΥQ
 20 lege ἦΝ ἦCΑ

p. 93, col. ii

q̄r

χοος ἡ̄τ̄ζε χε εἰς
 πεοογ ἡ̄πρωμε ἡ̄ν
 π̄q̄χωφρε εβολ ḡḡ
 πταφος φαρε ζεν
 5 κοογε χοος ḡḡ ἡ̄
 σοφος χε ζοπ̄ς ε
 ρον τηρ̄ḡ πε ἡ̄-θε
 ἡ̄παῖ ζωων εφω
 πε ἡ̄ν λq̄p̄ ογκογῖ
 10 ἡ̄ππετνανογq̄
 φαq̄ζε εροq̄ ḡῖ
 -θη ἡ̄πεκριτης
 ἡ̄με εφωπε δε
 ζωq̄ ογatna πε
 15 φαq̄nay ενetzo
 ογ τηρογ εἰφα
 χε ενεζογcia ἡ̄
 πκακε εγο ἡ̄λαγ
 μα λαγμα εγμο
 20 οφε ἡ̄ḡμαq̄ φαν
 τ̄q̄cωτ̄ḡ ετ̄q̄apo
 φacic εβολ ḡῖτ̄ḡ
 πνογτε τενογ
 δε ὦ namerate
 25 καν ογππετνανογq̄
 πε καν ογππετ-θο
 ογ πε cεnamooφε

11-13 membrana jam antehac lacerata litterae nullae hoc loco omissae sunt |
 18 ΛΑΓΜΑ sic pro ΤΑΓΜΑ

p. 94, col. i

ⲕⲁ

- 21-Θ-Η ἸΜΟΝ ΤΗΡῼ
 ΦΑΝΤῼΝΟΥΘΩΤ Ἰ
 ΠΕΚΡΙΤΗΣ ἸΜΕ ΠΕ
 χαρ γαρ Ἰῃ ΠΕΥΑΓΓΙ
 5 ΓΕΛΙΟΝ ἸΚΑΤΑ ἸΩ
 ΖΑΝΝΗΣ ΔΕ ΝΕΝ
 ΤΑΥΕΪΡΕ ἸΖΕΠΕΤ
 ΝΑΝΟΟΥ ΕΥΑΝΑΣ
 ΤΑΣΙC ἸΩῆΖ ΝΕΝ
 10 ΤΑΥΕΪΡΕ ἸΖΕΝΠΠΕΤ
 ΘΟΟΥ ΕΥΑΝΑΣΤΑ
 ΣΙC ἸΚΡΙCΙC
 ΛΟΪΠΟΝ ὦ ΝΑΦΗΡΕ
 ἸΜΕΡΙΤ ΜΑΡῼΧΙ
 15 CΒΩ ἸΠΑΤΕ CΒΩ
 ΝΙΜ ΩΧῼ ἸΤΟΟ
 Τῼ ΜΑΡῼCΒΤΩ
 Τῼ ΚΑΛΩC ἸΠΑΤΟΥ
 ΩΤΡΤΩΡῼ ΚΑΚΩC
 20 ΜΑΡῼΦΛΗΛ ΕΠΝΟΥ
 ΤΕ ἸΟΥΘΕΙΩ ΝΙΜ
 Ἰῆ ΖΕΝCΟΠCῼ Ἰῆ
 ΖΕΝΡῼΜΕΙΟΟΥΕ ΑΥΩ
 ΕΩΝΑΣΩΤῼ ΕΠῼ
 25 CΟΠCῼ ἸΩΚΩ ΝΑΝ
 ΕΒΟΛ ΠῼΡΟ ΓΑΡ ἸΠῼ

6 ΝΕΝΤΑΥΕΪΡΕ . . . ἸΚΡΙCΙC = Joh v 29 Homer . . . ἸῃΠΕΤΝΑΝΟΥC . . .
 ἸῃΠΕΘΟΟΥ | 7 ἸΖΕΠΕΤΝΑΝΟΟΥ lege ἸΖΕΝΠΕΤΝΑΝΟΟΥ | 10 ἸΖΕΝΠΠΕΤ-
 ΘΟΟΥ sic pro ἸΖΕΝΠΠΕΤΘΟΟΥ

p. 94, col. ii

ΚΟΣΜΟΣ ΕΩΦΑΝῚ
 ΑΣΕΒΗΣ ΝΟΥΡΡΟ ΑΝ
 ΠΕ ΧΙΝ ΜΠΙΝΑΥ ΑΛ
 ΑΛ ΟΥΔΥΡΑΝΝΟΣ ΠΕ
 5 ΑΥΩ ΡΩΜΕ ΝΙΜ Εῲ
 ΦΟΟΠ ῒΝ ΝΑΪ ΓΤΕΙΝΟΥ
 ΕΤΙΝΑΧΟΟΥ ΝΟΥ
 ΧΡΙΣΤΙΑΝΟΣ ΑΝ ΠΕ
 ῒΝ ΟΥΜΕ ΑΛΛΑ ΟΥ
 10 ΡΑΝ ΝΙΝΟΥΧ ΠΕΤῚ
 ΦΟΡΕΪ ΜΜΟQ ΝΘΕ
 ΝΑΝΑΝΙΑΣ ΜΝ ΣΑΜ
 ΜΕΑΣ ῒΜ ΠΙCΡΑΝΑ
 ΑΥΩ ΟΝ ΤΕΝΟΥ ΝΘΕ
 15 ΝΖΕΔΕΚΙΑΣ ΜΝ Α
 ΧΙΑΣ ΝΤΑ ΠῚΡΟ Ν
 ΤΒΑΒΥΛΩΝ ΖΟΤΒΟΥ
 ΚΑΤΑ ΠΩΑΧΕ ΝΙΕ
 ΡΗΜΙΑΣ ΠΕΠΡΟ
 20 ΦΗΤΗΣ ΤΕΝΟΥ ΔΕ
 ΜΑΡῚΡΟΕΙC ΕΡΟΝ
 ΕΤῚΜῚΑΠΙCΤΟC Ε
 ΝΕΦΠΗΡΕ ΜΠΝΟΥ
 ΤΕ ΜΝ ΝῚΠΠΕΤΟΥ
 25 ΑΛΒ ΝΖΟΥΟ ΔΕ
 ΤῚΜΑΛΥ ΜΠΑΡ
 ΘΕΝΟC ΜΑΡΙΑ

24 ΝῚΠΠΕΤΟΥΑΛΒ sic pro ΝΕQΠΕΤΟΥΑΛΒ

p. 95, col. i

ΤΑΙ ΕΤΗΣΦΟΥΖ Ε
 ΖΟΥΝ ΕΠΣΤΟΠΟΣ Ε
 ΤΟΥΑΛΒ ΗΠΟΟΥ Η
 ΤΙ ΕΟΟΥ ΗΠΡΡΟ Η
 5 ΜΕ ΙC ΠΕΧC ΠΝΧC
 ΠΑΙ ΗΤΑϞΨΑ ΝΑΝ
 ΕΒΟΛ ΗΖ[Η]ΤC Η†
 ΠΑΡ-ΘΕΝΟΣ ΤΑΙ Ε
 ΤΝΕΙΡΕ ΗΠΡΠΜΕ
 10 ΕΥΕ ΗΤCΑΝΑΛΙΜ
 ΨΙC ΕΤΟΥΑΛΒ Η
 ΠΟΟΥ ΗΝ ΘΕ ΗΤΑ
 ΠΝΟΥΤΕ ΤΙ ΗΤΟΝ
 ΝΑC ΖΗ ΖΩΒ ΝΙΜ Η
 15 ΑΓΑ-ΘΟΝ ΕΠΙΔΗ ΝΙ
 ΟΥΩΨ ΗΝ ΠΕ ΕΤΑ
 ΨΕ ΠΨΑΧΕ ΕΠΕΖΟΥΟ
 ΕΤΒΕ Α ΠΝΑΥ ΠΡΟ
 ΚΟΠΤΙ ΜΑΡΗΤΑ
 20 ΛΟ ΔΕ ΕΖΡΑΙ ΗΖΕΝ
 ΘΥCΙΑ ΗCΜΟΥ ΖΙ
 ΝΑ ΖΙ ΑΓΑΠΗ ΖΙ ΗΝΤ
 ΡΗΗΖΗΤ ΝΙΜ ΑΥ
 Ψ ΗΠΡΤΡΕ ΑΛΛΥ Η
 25 ΠΟΡΝΟΣ ΖΙ ΝΟΕΙΚ
 ΟΥΔΕ ΜΑΛΑΚΟΣ

18 et seqq lege ΕΤΒΕ ΝΑΙ ΑΛΛΑ ΕΤΒΕ ΧΕ Α ΠΝΑΥ ΠΡΟΚΟΠΤΙ . . .

p. 95, col. ii

[ῥῆ]

ΟΥΔΕ ῤῥῆΚΟΤῚ ῤῆῆ
 ῆῖΟΟΥΤ ΟΥΔΕ ῤῥ
 ῖῖῖ ΟΥ[ΔΕ ΜΑΙ]ΤΟΙ
 Ε ῆῖΟΟΥ ΟΥΔΕ ῤῥ
 5 ΚΑΝ[ΑΛΕ[C] ΟΥΔΕ CON
 ῖ ῖῖῖ ῆῆΟΥΧ ΟΥ
 ΔΕ ΜΑΙΕΟΥ ΕΤΦΟΥ
 ΕΙΤ ῆῖῖῖῖ ῖῖῖ
 ῖῆ ῆῆῖῖῖῖ
 10 ῖῖῖῖῖῖ ΕΤΚΟΙΝΟ
 ΝΙΑ ΕΤΟΥΑΑΒ ῆ
 ῆῖῖῖῖῖῖ ῆ
 ΠΕΧῖ ΕΙΜΗΗΤΕ
 ῆῖῖῖῖῖ ῆῖῖῖῖ
 15 ῆῖῖῖῖῖ ῆῖῖῖῖ
 ΧΕ ῆῖῖῖῖῖ ῆῖ
 ΝΟΧΟΣ ΕΠῖῖῖῖ
 ῆῆ ῖῖῖῖῖ ῆῖῖῖ
 ΠΕΧΑῖ ΓΑΡ ῆῖῖῖῖ
 20 ῆῖῖ ῖῖῖῖῖῖ ῆῖῖ
 ῖῖῖ ΠΑῖῖῖ ΧΕ Ε
 ῖῖῖ ΠΑῖ Οῖῖ ῖῖῖ
 ῖῖῖ ῆῖῖῖῖῖ
 ῖῖ ῖῖῖ ῖῖῖῖῖ
 25 ΛΟῖ ῖῖῖ ῖῖῖῖ
 ῖῖ ῆῖῖ Οῖῖῖῖῖ
 ῖῖῖ ON ΧΕ ῆῖῖῖῖ

3 ῖῖῖῖ lege ῖῖῖῖ pro ῖῖῖῖ | 4-5 ῤῥΚΑΝΑΛΕC lege ΡΕΚΑΤΑΛΑΛΕΙ | 8 ΟΟΥΑ
 sic pro ΟΥΑ | 13 ΕΙΜΗΗΤΕ = εἰ μήτι | 16 ῖῖῖῖ . . . ῖῖῖῖ cf I Cor xi 27 Balestri |
 21 ΕΤῖῖ ΠΑῖ . . . Οῖῖῖῖῖ cf I Cor xi 30 Balestri | 24 ῖῖῖῖῖῖῖ lege ῖῖῖῖῖῖ-
 Λῖῖ | 27 ῆῖῖῖῖῖῖ lege Εῖῖῖῖῖῖῖῖ | ῆῖῖῖῖῖῖ . . . ΠΚΟCΜΟC cf I Cor xi 31
 Balestri

p. 96, col. i

ⲕⲥ

- ⲱⲧ ΓΑΡ ⲙⲙΟΝ ΝΕΥ
 ΝΑΚΡΙΝΕ ΜΜΟΝ ΑΝ
 ΕΥΚΡΙΝΕ ΔΕ ⲙⲙΟΝ
 ΕΒΟΛ ΖΙΤ̄Ν ΠΧ̄Σ ΕΥ
 5 ΤΙ ΣΒΩ ΝΑΝ ΧΕ Ⲛ̄
 ΝΕΥΤΔΑΙΟΝ Ζ̄Μ ΠΚΟC
 ΜΟC ΖΩCΔΕ ΝΑC
 ΝΗΥ ⲙ̄ΜΕΡΙΤ ΦΩ
 ΠΕ ΕΤΕΤ̄ΝΤΑΧΡΟ
 10 ΕΙΤ Ⲛ̄CΕΠΩΝΕ ⲙ̄
 ΜΩΤ̄Ν ΑΝ ΕΤΕΤΝ
 Ο Ⲛ̄ΖΟΥΟ Ζ̄Μ ΠΖΩΒ
 ⲙ̄ΠΧ̄Σ Ⲛ̄ΟΥΟΕΙΩ
 ΝΙΜ ΕΤΕΤ̄ΝCΟΟΥΝ
 15 ΧΕ ΠΕΤ̄ΝΖΙCΕ ΦΟΥ
 ΕΙΤ ΑΝ Ζ̄Μ ΠΧ̄Σ ΠΕ
 ΤΕΡΕ ΠΡΩΜΕ ΓΑΡ
 ΝΑΧΟΟϞ ΠΑΙ ΟΝ ΠΕ
 Τ̄ϞΝΑΟΖ̄C̄Ϟ ΚΑ ΘΕ
 20 ΕΤCΗΖ ΧΕ ΠΕΤ
 ΧΟ Ⲛ̄ΤϞCΑΡ̄Ξ ΕΒΟΛ
 Ζ̄Ν ΤCΑΡ̄Ξ ϞΝΑΩ
 CΖ̄C̄ Ζ̄Ν ΟΥΤΑΚΟ
 ΠΕΤΧΟ ⲙ̄ΠΕΠ̄ΝΑ
 25 ΕΒΟΛ Ζ̄Μ ΠΕΠ̄ΝΑ
 ΕϞΝΑΟΥΩΖ̄C̄ Ⲛ̄ΟΥ
 ΩΝ̄Ζ̄ ΦΑ ΕΝΕΖ
 ΖΙΤ̄Ν Ⲛ̄CΟΠ̄C̄Π̄ Μ̄Ν

2 post ΑΝ supple ΠΕ | 6 Ζ̄Μ lege Μ̄Ν | 9 ΤΑΧΡΟΕΙΤ sic pro ΤΑΧΡΗΥ /
 10 ΠΩΝΕ sic pro ΠΩΩΝΕ | 16 ΠΕΤΕΡΕ . . . ΠΕΤ̄ϞΝΑΟΖ̄C̄Ϟ cf Gal vi 7 Balestri |
 19 ΚΑ lege ΚΑΤΑ | 20 ΠΕΤΧΟ . . . ΕΝΕΖ cf Gal vi 8 Balestri | 22 ϞΝΑΩCΖ̄C̄ lege
 ϞΝΑΩΖ̄C̄ | 23 Ζ̄Ν lege Ⲛ̄ | 26 ΕϞΝΑΟΥΩΖ̄C̄ lege ΕϞΝΑΩΖ̄C̄

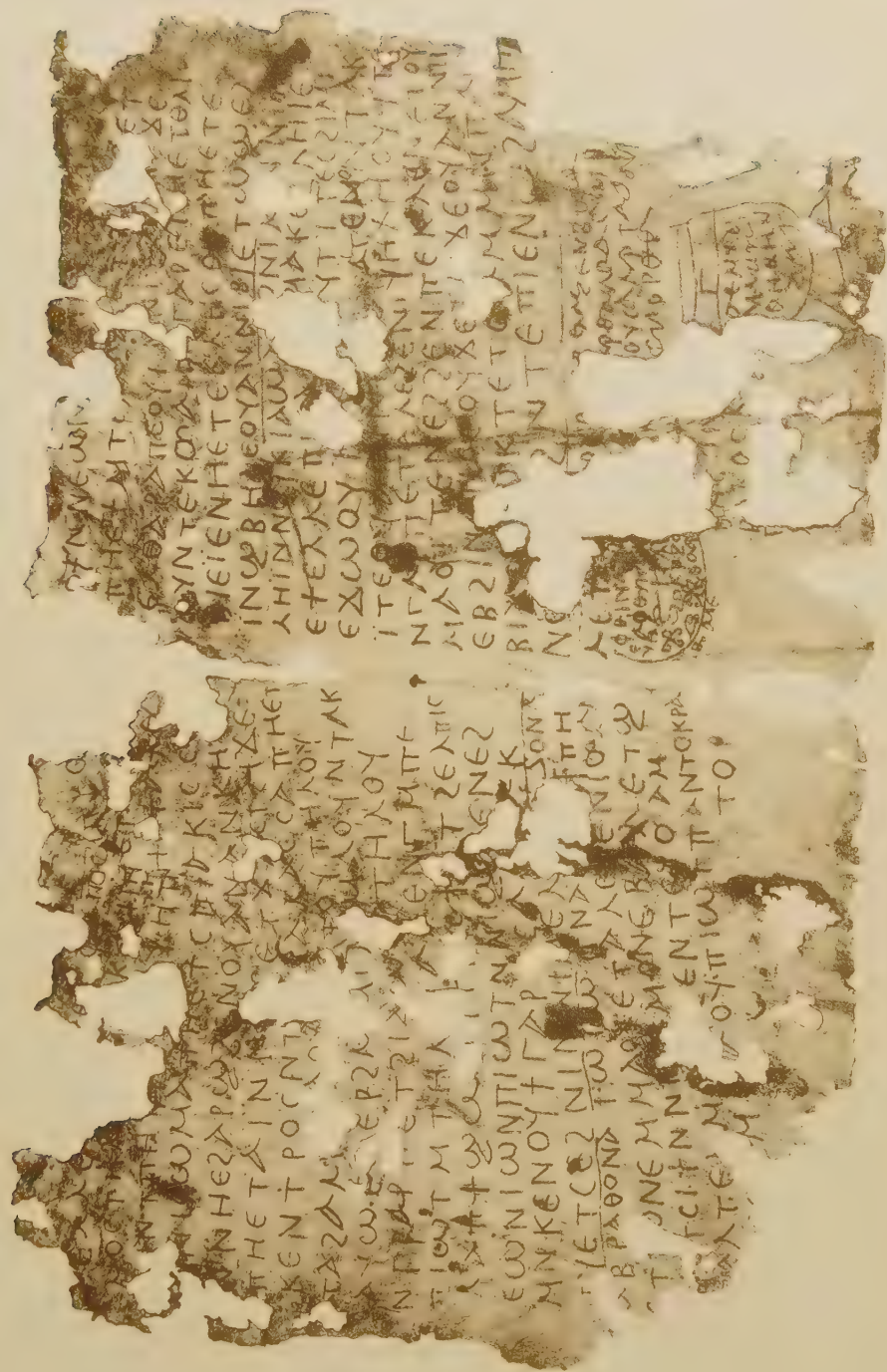
p. 96, col. ii

- [N̄]TΩBZ N̄T̄N̄X̄C
 THP̄N TEΘEOTOKOC
 ETOYAAΒ MAPIA ZI
 T̄N TEXAPIC M̄N
 5 T̄M̄NTMAIPΩME
 M̄PENX̄C IC PEXP̄C
 PAI EBOL ZITOOT̄Q
 PEOOY NAQ M̄N P̄Q
 EIOT N̄AGAΘWC
 10 M̄N PEIΠNA ETOYA
 AB N̄P̄QTANZO AY
 W N̄ZOMOOYCIOY
 TENOY AYW N̄OYO
 EIW NIM WA ENEZ
 15 N̄ENEZ ZAMHN Q̄Θ

 EΓW IΩANNOY EAA
 P̄C̄BYTEPOY YIE KOA
 ΛOΘOC TOY AΓIOY MEPI
 KOYPIOY KAI OIKΩNOMOY
 20 TOY APXAGΓEΛOY ΓAB
 PHNA OΠOC ΠPECBIEC
 KAI EYXAIIC EΓPAΦH MEHH
 ΠAP̄M̄ZOT A N̄AIK
 ΔIONOC [B] AΠO ΔIOKANH
 25 X̄Q ETOYC T̄ZΓ

- 2ITÑ TĀΠOΔH MÑ TĀNTQAIPOOYŴ
 MΠENMAÏNOYTE ÑCON CICONNIOS ΠΩHPÉ
 MΠMAKAPIOS ΦĪΛO ΠNAYKAIPOC AQCĀÑ
 ΠIXΩME 2Ñ NEQZICE ÑMIN ÑMOQ
 5 AQKAAQ 2Ñ TĀKΛHCIA ÑΠAPXAGΓEΛOC
 ETOPYAAB ΓABPIHA ÑTΠOΛIC CÑH XE
 KAC EPÉ ΠNOYTE MΠAPXAGΓEΛOC ΓAB
 PIHA MÑ TÑXOEIC ÑΠAP-ΘENOC MÑ ΠZĀ
 ΛO ÑZAMŴĪ NACMOY EPOM MÑ TĀCZIME
 10 MÑ NĀΩHPÉ MÑ ÑKA NIM ETΩOOΠ NAQ
 ÑΘÉ ÑTAQCMOY EEYAPONIOS MN
 KECAPIA TĀCZIME AYŴ ÑΘÉ
 ÑTAQCMOY ENENEIOOTE MΠA
 TPAPXHC ABPAAM MÑ CAPA ICAC MÑ
 15 ZPEBEK MÑ IAKΩB MÑ ΛIA MÑ ZPA
 XIA AYŴ NĀCMOY EPOM ÑΘÉ ÑΔΩPΩ
 ΘH MN ΘÉΩΠICTOC NĀTOYXOOQ 2Ñ
 TĀΠICTIC ÑOP-ΘODOZOC ŴA ΠINIQE
 ÑZAE XE ΠAÏ MAȜAQ PETÑZEΛΠIZE
 20 EPOM AYŴ NĀCMOY EZΩB NIM ETĀ
 PZΩB NZHTOY NĀAAQ ÑMΠŴA ÑCŴ
 TÑ ETCMH ETMEZ ÑPAŴÉ XE AMEI
 TÑ ŴAPOÏ NETCMAMAAT ÑTE ΠAEIOY
 ÑTETÑ KAIPOHOMEI ÑTĀNTEPON ÑTAȜ
 25 CBTŴTĀ NHTÑ XIN TKATABOΛH MΠKOC
 MOC ECÉŴŴPE ZAMHN

PLATE XII.



COPTIC FRAGMENTS

FRAGMENT No. 10 [MAGICAL TEXT]

A MAGICAL TEXT

ρ. 1 Ἰηλλε[πικαλ]ε κι φῖ πῶς μιπκο[ς]
 μοc τηλ[ς] nem πκε2ι πηι ετιςα2[ρ]
 ἰαη ντηπη φῖ [ντε τ]ηχι πη ειταλε2
 [ε]νιςωμα πη ετςπ[ριακicc]ε
 5 Ἰνιη ε2αρω 2εν ογανανκη
 πη εταῖνν[αδ] ετχασι 2ιχε
 κεντροc ν[ι]τ[ε] τ[2]αλαcca πη ετ
 τα2α μ[μ]αου [ελ]α[ι]του τηλου
 αυω ε[τ]ερ2μμι μ[ι]μαου ντακ
 10 νγρар π[ι]ετ2ιχω[ογ] τηλου
 πωτ м[η]λ[ε]γ[ς] λ[χ]ιενг м[п]е
 λαπῖ ωωπ φῖ πηι εῖτ2ελπic
 εωνiωn πωτ ννiω[α]ιενε2
 μη κε νογῖ γар [ν]ica[μ]αγ[α]ικ
 15 πγ ετςε2νι [ν]ν[ι]μ[ι]ελ[ι] [α]αδona
 αβρα-θ-ona iω iω πna[δ] ννογῖ πη
 [ε]τ[π]οiνε м[μ]αου εταλεγ[ς] ενiδα[μ]
 [π]η ετιςiῖ ννπ[ι]α[ι]μον εβαλ ετω
 [τ]αλτε[α] м[μ]αου 2εν τεqδaм
 20 μ[μ]αου πωτ παντοκρα
 тор

1. †ελλεπικαλε supplied from ii, 8. Perhaps the intention is to write †ελεπ-καλε ἥμακ φ† πῶς (or πῶς).

2. There is not room for the expected $\text{TH}\bar{\lambda}\bar{\eta} \bar{\eta}\text{TPH NEM PKE}\bar{\eta}$ and $\text{TH}\bar{\lambda}\bar{\eta} \text{NEM PKE}\bar{\eta}$, while grammatical, is not satisfactory.

3. The letters **xi** are by a second hand, in darker ink. **†HXI** is for **†YXH**.

4. **СПРАКІСЄ** is probably for **СФРАГІЗЕ**, "to seal" with the sign of the Cross, "to bless," "to heal" (cf. the homily manuscript p. **НЗ**), "to choose," "to keep."

5. ΕΞΑΡΩ for ΕΤΞΑΡΩ. ΑΝΑΝΚΗ for ΑΝΑΓΚΗ.

6. ΠΗ ΕΤΑΙΡΗΝΑΔ ΕΤΧΑΣΙ ΖΙΧΕ ΚΕΝΤΡΟΣ ΝΤΕ ΤΖΑΛΑCΣΑ refers to Ps. xcii,
3 f.: ἐπήρην οἱ ποταμοί, κύριε, ἐπήρην οἱ ποταμοὶ φωνὰς αὐτῶν. ἀπὶ φωνῶν ὑδάτων πολλῶν
θαυμαστοὶ οἱ μετεωρισμοὶ τῆς θαλάσσης. ΠΧΟΕΙC Α ΝΙΕΡΦΟΥ ΤΩΟΥΝ ΕΖΡΑΪ Α
ΝΙΕΡΦΟΥ QI ΕΖΡΑΪ ΠΤΕΥCΜΗ ΕΒΟΛ ΗΠΕΖΡΦΟΥ ΗΨΗΜΟΥ ΕΤΝΑΦΟΥ ΖΕΝ

ΩΠΗΡΕ ΝΕ $\bar{\text{N}}\chi\text{ICE}$ $\bar{\text{N}}\Theta\text{AAACCA}$ (Sahidic, there being no Fayûmic extant); cf. Ps. lxxxviii, 10. In ii, 5 f. we have ΠΗ ΕΤΕΙΝΩΒΗΛ which must stand for ΠΗ ΕΤΑΙΝΩΒΗΛ (= Sahidic ΠΕΤΟ $\bar{\text{N}}\Psi\text{BHP}$). Accordingly we read ΠΗ ΕΤΑΙΝΝΑΔ (= Sahidic ΠΕΤΟ $\bar{\text{N}}\text{NO}\delta$) ΕΤΧΑCΙ ΖΙΧΕ (= ΖΙΧΕC) ΚΕΝΤΡΟC (= ΠΚΕΝΤΡΟΝ) ΝΤΕ (there being too much room for $\bar{\text{N}}$) ΤΖΑΛΑCΑ.

9. ΕΤΕΡΖΗΜΙ ΗΜΑΟΥ ΝΤΑΚ ΝΓΡΑΡ ΠΕΤΖΙΧΩΟΥ ΤΗΛΟΥ refers to Ps. lxxxviii, 10: σὺ δεσπόζεις τοῦ κράτους τῆς θαλάσσης, καὶ τὸν σάλον τῶν κυμάτων αὐτῆς σὺ καταπραύνεις. $\bar{\text{N}}\text{TOK}$ ΕΤΟ $\bar{\text{N}}\chi\text{OEIC}$ Ε $\bar{\text{X}}\bar{\text{H}}$ ΠΑΜΑΖΤΕ $\bar{\text{N}}\Theta\text{AAACCA}$ ΠΚΙΜ $\bar{\text{N}}\text{NECZOEIM}$ $\bar{\text{N}}\text{TOK}$ ΕΤΤΡΕΩΔΩ; cf. Ps. lxiv, 8; cvi, 29. Perhaps the scribe intended ΕΤΕΡΖΗΜΙ (= ΕΤΕΛΖΗΜΙ) ΗΜΑΟΥ ΝΤΑΚ ΓΑΡ ΠΕΤΖΙΧΩΟΥ ΤΗΛΟΥ.

11. ΜΤΗΛΕΩ for ΜΠΤΗΛΕΩ cf. ΜΤΕΛΔΑ for ΜΠΤΕΛΔΑ ii, 2, and English "symtom" for "symptom." ΑΧΕΝΓ for some Fayûmic form = Sah. $\text{A}\bar{\text{X}}\bar{\text{N}}\bar{\text{T}}\bar{\text{R}}$.

12. ΑΠ† for ΑΠ $\bar{\text{C}}$ (= Sahidic ΑΛΑΥ).

14. ΝCΑΜΑΥΑΚ.

15. ΠΥ for ΠΗ. ΜΕΛΙ = Sahidic ΜΗΡΕ. $\overline{\text{A}\text{LON}\bar{\text{A}}}$ for $\overline{\text{A}\text{LON}\bar{\text{A}}\text{I}}$, $\text{A}\bar{\text{L}}\bar{\text{O}}\bar{\text{N}}$. $\overline{\text{A}\text{BPA-}\bar{\text{O}}\bar{\text{N}}\bar{\text{A}}}$ is also connected with $\text{A}\bar{\text{B}}\bar{\text{R}}$. $\bar{\text{I}}\bar{\text{O}}\ \bar{\text{I}}\bar{\text{O}}$ for $\bar{\text{I}}\bar{\text{A}}\bar{\text{O}}\ \bar{\text{I}}\bar{\text{A}}\bar{\text{O}}$ (cf. ii, 7), $\text{I}\bar{\text{O}}\ \text{I}\bar{\text{O}}$. All of these are common enough in Christian and Moslem magic; cf. Deissmann, *Bible Studies*, 1909, pp. 321 ff.; Deissmann, *Licht vom Osten*, 1909, p. 308; Hastings' *Encyclopedia of Religion and Ethics*, loc. cit. p. 401; *Zeitschrift für Assyriologie*, xx, 412; xxi, 244; xxix, 116.

17. ΑΛΕΥ perhaps for ΑΛΕ.

18. ΕΤΩ[Τ]ΑΛΤΕ[Α] ΗΜΑΟΥ = Sahidic ΕΤΩΤΟΡΤ $\bar{\text{H}}\text{MOOY}$.

p. 2 Φ† ΝΝΕΩΝ [ΠΩΤ ΝΝΙΩ]Α[Ε]Ν[ΑΖ]
 ΠΗ ΕΤ† ΜΤ[ΕΛΔΑ] ΕΤΑ[ΧΡ]ΟΙ ΕΤ
 ΕΛ-ΘΑΡΑΠΕΟΥΪ [ΝΝΙΩ]ΩΝΗ ΧΕ
 ΟΥΝΤΕΚΔΑΜ [Ν]ΓΑΡ ΕΝΗ ΕΤ-ΘΑΙ
 5 ΒΙ ΕΪΕ ΝΗ ΕΤΚΛΗC-Θ[Ε] ΠΗ ΕΤΕ
 ΪΝΩΒΗΛ ΕΟΥΑΝ ΝΙΒΙ ΕΤΩΩ ΕΖ
 ΛΗΪ ΝΝΟΥΚ ΙΑΩ Α[Δ]ΟΙΝΪ Λ[Ε]Ν ΝΙΒΙ
 Ε†ΕΛΛΕΠΙ[ΚΙΑ]ΛΕ Μ]ΜΑΚ ΕΖΛΗΙ Ε
 ΕΧΩΟΥ Ϊ[Τ]Ε[Ι] [ΖΑΟ]ΥΤ ΪΤΕ CΖΙΜΙ
 10 ΪΤΕ ΟΥΑΝ ΝΙΒ[Ι] [ΕΥ]ΑΙΤΕ ΜΟ ΝΤΑΚ
 ΝΓΑΡ ΠΕΤΑΛΕΖ ΕΝΙ†ΗΧΗΟΥ ΪΤΕ
 ΜΑΟΥ ΪΤΕ ΝΕΖ ΖΕΝ ΠΕΚΛΕΝ ΕΤΟΥ
 ΕΒ ΖΙΝΑ ΝCΕΟΥΧΕΪ ΧΕ ΟΥΑΝ ΝΗ
 ΒΙ ΧΕ [Τ]ΩΚ ΤΕ ΤΔ[Α]Μ ΜΝ ΠΑ[ΟΥ]
 15 ΝΪΩ[Α ΕΝΕΖ] ΝΤΕ ΠΙΕΝ[ΕΖ ΖΑΜΗ[Ν]

1. Cf. ΕΝΑΖ with ΕΝΕΖ, i, 13 and perhaps also ii, 15, and with ΤΑΛΕΖ, i, 3.

2. ΜΤΕΛΔΑ for ΜΠΤΕΛΔΑ; cf. i, 11. ΕΤΑΧΡΟ (cf. ΤΑΖΑ with final Α, i, 8) for ΕΤΤΑΧΡΟ. ΕΤΕΛ-ΘΑΡΑΠΕΟΥΪ = Boheiric ΕΤΕΡ-ΘΕΡΑΠΕΥΙΝ, from θεραπεύειν.

4. There was a letter after ΔΑΜ, perhaps Ν, cf. i, 10; ii, 11.

5. ΕΤΚΛΗC-ΘΕ perhaps for ΕΤΕΓΚΛΗC-ΘΕ = ἐγκλείσθαι "to be shut in" by sickness or the law. ΠΗ ΕΤΕΪΝΩΒΗΛ (cf. i, 6, ΠΗ ΕΤΑΪΝΝΑΔ) perhaps for ΠΗ ΕΤΑΪΝΩΒΗΛ (= Sahidic ΠΕΤΟΪΩΒΗΡ).

7. ΝΝΟΥΚ apparently "thy (name)." ΙΑΩ ΑΛΟΝΪ, cf. i, 15 f.

9. ΪΤΕ = εἴτε.

10. The scribe first wrote ΕΥΑΤΕΝΝΤΑΚ then ΕΥΑΪΤΕΜΟΝΤΑΚ. Perhaps he intended ΕΥΑΪΤΕ (= αἰτεῖν) ΜΜΑΚ, ΝΤΑΚ (going with the following). ΝΤΑΚ ΝΓΑΡ for ΝΤΑΚ ΓΑΡ.

11. ΠΕΤΑΛΕΖ = Sahidic ΠΕΤΖΑΡΕΖ. †ΗΧΗΟΥ plural of †ΥΧΗ.

13. After ΟΥΧΕΪ there was a letter. ΝΗΒΙ for ΝΙΒΙ. Perhaps intended for ΧΕ ΕΛΕ ΟΥΑΝ ΝΙΒΙ CΑΟΥΝ ΧΕ ΤΩΚ ΤΕ ΤΔΑΜ ΜΝ (for ΝΕΜ) ΠΑΟΥ (= Sahidic ΠΕΟΟΥ).

15. The second ΕΝΕΖ may be ΕΝΑΖ, cf. ii, 1. The letters and other characters which follow, like the strings of signs in Jewish, Greek and Abyssinian amulets, are intended to have magical efficacy and cannot be translated.

A HOMILY ON THE ARCHANGEL GABRIEL BY
CELESTINUS, ARCHBISHOP OF ROME¹

ALPHA OMEGA JESUS THE CHRIST CONQUERETH
HELPETH 99²

A DISCOURSE OF THE HONORED PATRIARCH WHO BECAME THE
DWELLING PLACE OF THE HOLY SPIRIT, APA CELESTINUS, ARCH-
BISHOP OF THE GREAT CITY OF ROME, WHICH HE DELIVERED
CONCERNING THE GREAT HONOR OF THE MESSENGER OF GOOD TIDINGS
OF THE EONS OF THE LIGHT, THE ARCHANGEL GABRIEL, ON THE
DAY OF HIS HOLY FEAST WHICH IS THE TWENTY-FIRST OF THE
MONTH OF CHOIAHK.³ AND HE SPAKE CONCERNING THE MIGHTY
WORKS AND WONDERS WHICH HAD TAKEN PLACE IN HIS HOLY
SHRINE WHICH WAS BUILT TO HIM IN THE CITY OF ROME; AND
ALSO CONCERNING THE WORD WHICH IS WRITTEN IN THE LAW:
THAT WHICH THOU Wouldest NOT THAT IT HAPPEN UNTO THEE

¹ The homily alludes to Rome (pp. ⲁ ⲙⲉⲥ) and the Imperial Court (ⲡⲉⲛⲉ ⲛⲉ); but the local color is sometimes Egyptian, as *e.g.* the rising of the Nile (ⲓⲉ); and the material is often incompatible with either country (ⲙⲉⲥ), as indeed might be expected in the case of legends which, like the last (ⲙⲉⲥ), also occur, without any local color, in the Synaxarium. What is possibly an arabism occurs on p. ⲕⲛ. Pope Celestine I (Bardenhewer, *Patrology*, p. 514), A.D. 422-432, left behind him sixteen epistles.

² The words are talismanic, as often in Coptic epitaphs. The numeral 99 is a cryptogram for ⲁⲙⲙⲛ, being the sum of 1 + 40 + 8 + 50, according to Springer, *Die Zahl 99*, in the *Aegyptische Zeitschrift*, 1886, pp. 102 ff.; but Stern, *99*, *ibid.*, pp. 73 ff., holds to the explanation of the famous A. Bsciai, that in writing 99 for one's self or another, one regards that person as the lost sheep (cf. Mt. xviii, 12; Lk. xiv, 4) and begs the intercession of the other ninety-nine. The numerical correspondence could hardly be accidental.

³ According to the *Synaxarium Alexandrinum*, ed. Forget, 1905 (Corp. Script. Chr. Oriental.), p. 167, the 22d of Choiaik, Dec. 18. Cf. *Le Synaxaire Arabe-Jacobite, Rédaction Copte*, ed. Basset (Patr. Oriental.), p. 506. The Abyssinians celebrated this feast on June 20 and in addition noted June 7 as the day of St. Gabriel according to the Egyptians. Cf. *Le Synaxaire Éthiopien*, ed. Guidi (Patr. Oriental.), p. 606.

DO IT NOT UNTO ANY ONE;⁴ AND ALSO THAT LYING IS A GREAT SIN, ESPECIALLY WITH THEM THAT CONFIRM THE LIE WITH A FALSE OATH;⁵ AND ALSO THAT PRAYER HELPETH A MAN AND SAVETH HIM FROM THE SNARES OF SATAN.

WITH THE PEACE OF GOD. BLESS US. AMEN. 99²

Thanks be unto God! His grace aboundeth; for He hath protected us and guided us with his invisible hand and hath brought us into the cycle of this year of our lives. He hath gathered us together in the shrine of the messenger of good-tidings of the aeons of the light, the holy archangel Gabriel.

Therefore I shall take unto myself the voice of David, the holy singer of hymns and collector of sweet songs and the just king, and say with my poor tongue: This is the day which the Lord hath made; let us assemble and rejoice and be glad in it.⁶ He saith moreover: Judah, make thy feasts and perform thy vows.

Therefore blessed is God that He hath made us worthy and gathered us together in the shrine of His holy steward and the messenger of good-tidings of the aeons of the light, the holy archangel [3] Gabriel. But let us assemble in purity of heart and purity of body, and celebrate him whom God and His angels celebrate. Let us put away from us every uncleanness and every hypocrisy and celebrate the *feast of* the archangel Gabriel, crying out and saying with the psalmist David: Bless the Lord all ye angels of His, strong in their might, that perform His word.⁷

Verily, thou holy archangel Gabriel, greater is the honor that God hath given thee than of all the incorporeal angel host that is in the height of the heavens! O thou Archangel, who wert called of God from the beginning with this name: Gabriel,⁸ that

⁴ Cf. Mt. vii, 12; Lk. vi, 31; Tob. iv, 15 (Vulg.).

⁶ Ps. cxvii, 24.

⁷ Ps. cii, 20.

⁵ Cf. Exod. xx, 16; Zech. viii, 17.

⁸ *I.e.* גַּבְרִיאֵל = "Man of God."

thou mightest continue to serve the generation of God, the Word, [4] since the interpretation of "Gabriel" is "God-and-man,"⁹ according to the type of Our Lord who came in humility and put on a *body of* flesh for our sakes, being God-and-man, His divinity not being separated from His humanity for the twinkling of an eye — God forbid! — but being God-and-man in perfection at one time in the womb of His mother. She brought Him forth as God-and-man; He was crucified as God-and-man; He made the flesh one and the same with divinity in a single nature, indivisible, immutable, inseparable the one from the other.¹⁰

Come now, Nestorius, thou truly godless man, with that mouth which should be stopped, and surfeit thyself with shame and confound thyself! Come now and see the King, the Christ — He is both the one and the other¹¹ — being God-and-man — kings and *their* retinues coming and bowing down to Him and

⁹ Lit.: "God intimately associated with Man"; cf. the use of the preposition 21 in Matt. xxvii, 34: **ΛΥΤ̄ ΝΑϞ ΝΟΥΗΡ̄Π̄ ΕΣΟΟϞ ΕϞΤΗ2 21 ΣΙΩΕ.**

¹⁰ "He made the flesh one and the same with divinity in a single nature." **ΑϞΡ̄ ΤΣΑΡ̄Ξ** "He made the flesh," not **ΑϞΡ̄ΣΑΡ̄Ξ** "He became flesh" (John i, 14). Dr. Vaschalde calls my attention to the following passage in the Anaphora of St. Basil, to be found in the Boheiric-Arabic liturgy and, in its Greek form, in Renaudot's *Liturgiarum Orientalium Collectio*, I, 79 (= p. 83, old ed.), which explains the expression. **ΘΑΙ ΤΕ ΤΣΑΡ̄Ξ ΝΡΕϞΤΑΝΒ̄Ο ΕΤΑ ΠΕΚΜΟΝΟΓΕΝΗC ΝΩΗΡΙ ΠΕΝΔ̄C ΟΥΟ2 ΠΕΝΝΟΥΤ̄ ΟΥΟ2 ΠΕΝCΩΤΗΡ̄ ΙΗC ΠΧC ΔΙΤC ΕΒΟΛ̄ ΒΕΝ ΤΕΝΔ̄C ΝΝΗΒ̄ ΤΗΡΕΝ̄ Τ-ΘΕΟΤΟΚΟC ΕΘΟΥΑΒ̄ ΤΑΓΙΑ ΜΑΡΙΑ. ΑϞΑΙC ΝΟΥΑΙ ΝΕΜ ΤΕϞΜΕΘΝΟΥΤ̄ ΒΕΝ ΟΥΜΕΤΑΤ-ΜΟΥΧΤ̄ ΝΕΜ ΟΥΜΕΤΑΤ-ΘΩΒ̄ ΝΕΜ ΟΥΜΕΤΑΤΩΙΒ̄**

هذا هو الحسد المحبى الذى لانتك الوحيد ربنا والاهنا ومخلصنا يسوع المسيح اخذنا من سيدتنا ملكتنا كلنا والدة الاله القديسة الطاهرة مرمرم وجعله واحداً مع لاهوته بغير اختلاط ولا امتزاج ولا تغيير

αὐτή ἐστὶν ἡ σὰρξ ζωοποιὸς τοῦ μονογενοῦς σου υἱοῦ τοῦ κυρίου δὲ καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. Ἐλάβεν αὐτὴν ἐκ τῆς ἁγίας δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας καὶ ἐποίησεν αὐτὴν μίαν σὺν τῇ θεότητι αὐτοῦ, μὴ ἐν μίξει, μηδὲ ἐν φυρμῷ, μηδὲ ἐν ἀλλοιώσει.

The Monophysite writer does not wish to say **ΑϞΡ̄ΣΑΡ̄Ξ** "He became flesh," because if he says that God became something he denies that the divine nature remained ἀτρέπτως.

But cf. the homily (?) on the Conception (Lk. i, 39 ff.) in Crum, *Catalogue of the Coptic Manuscripts in the Rylands Library at Manchester*, no. 73 **ΤΣΑΡ̄Ξ ΗΠΑΓΟC ΤΑΙ ΕΤΟ ΝΟΥΑ ΝΟΥΩΤ̄ ΜΗ ΤΗΝΤΝΟΥΤΕ.**

¹¹ Lit. "He is the one, the one."

the whole world partaking of [5] His body and His blood, crying out with the voice of that blessed one: Remember me, Lord, when thou comest unto thy kingdom!¹²

But thou, impious one, didst change thine honorable estate. And thou shalt die in exile because of thy blasphemy and thy poisonous tongue.¹³

But we had nearly forgotten thine honor and thy glory, O thou great Archangel Gabriel. Nevertheless grant us forgiveness; for I am very deficient in the things which I do, and my feeble mouth is unable to tell of thine honor, which God hath given thee, O Gabriel, Angel of Joy! What tongue of flesh or mouth of man shall be able to tell of thy glory, O holy Minister of God the great King! O thou of the joy illumined face! O Gabriel, Messenger of Glad Tidings of the angel hosts! [6] O thou true Ministrant that didst minister unto the birth of thy Lord! O thou Proclaimer of the truth, thou Herald of the Kingdom of Heaven, I desire that I may see thee, holy Archangel Gabriel, speaking with the Virgin! O thou Stranger from the far country of God, the Almighty Ruler of mankind, I desire that I may see thee speaking with the Queen of Women! I desire that I may see thy joyful countenance whilst speaking with her that excelleth *all the women of* heaven and earth, saying: Hail to thee that hast found grace, the Lord is with thee!¹⁴ O thou Commander of hosts of the King of Kings, my poor tongue is unable to tell of thy glory; but I shall only say: Blessed is the merciful God that hath said with His divine mouth: The place in which two

¹² The use of this quotation from Lk. xxiii, 42 in the Eucharist is not otherwise recorded.

¹³ The *Ecclesiastical History* of Evagrius (ed. Bidez and Parmentier, 1898), ch. iv, describes the deposing of Nestorius by the third synod of Ephesus, and ch. vii his wanderings and miserable end in Upper Egypt, his tongue at last being eaten out by worms.

¹⁴ Lk. i, 28.

[7] or three are *gathered together* in my name, I am with them in their midst.¹⁵ If God is present with two or three, then who shall be able to take account to-day of His joy with His good Father and the Holy Ghost, seeing this great multitude of listeners assembled and giving honor to His great and holy archangel, Gabriel the archangel of Joy!

But let us for our part put aside all violence and all slander and all blasphemy and all hatred and all lying and every evil deed, the doers of which things are under the curse. For every man that lieth is like unto the Devil who hath never stood in the truth. Hearest thou not what is written: The Lord shall destroy [8] everyone that uttereth a lie;¹⁶ and moreover: Everyone that uttereth a lie is not of the truth but of Satan.¹⁷ Wherefore he that shall lie or swear falsely touching worldly goods, and goeth and layeth them up, is like unto Judas Iscariot that betrayed his Lord for money. Hast thou not heard what is written: Cursed is he that shall utter the name of the Lord over a vain thing.¹⁸

Now I would speak with you to the profit of your souls; but it is the praise of the archangel Gabriel, whom to-day we celebrate, that compelleth me. For all the angels whom God sent in the Old Testament were to serve mortal men. But thee, O holy Archangel, the Father sent in the New Testament unto the holy Virgin Mary, to announce to her the birth according to the flesh¹⁹ of His only-begotten Son.

O thou Archangel Gabriel, to whom honor is due! O thou wise Herald! O thou holy Innocent, whose [9] wings bear sweet odor! O Steward of the House, that preparest and makest ready the house of Him that laid the foundations of the whole world, God looked abroad in the whole of creation and

¹⁵ Mt. xviii, 20.

¹⁶ Ps. v, 7; lxiii; Prov. xix, 9.

¹⁷ Cf. I John, ii, 21, 22; iii, 8.

¹⁸ Cf. Deut. v, 11. Exod. xx, 7.

¹⁹ *I.e.* as the son of David.

found no one like unto Mary among the whole race of women; and He was pleased to dwell within her according to a dispensation, to the end that He might redeem our race. He looked abroad among all the angel host and He found no one like unto thee in the prophetic fitness of thy holy name. Wherefore He sent thee to His virgin mother to bear her glad tidings. He sent the incorporeal being to the holy, faithful woman. He sent the bearer of good tidings of life to the queen of the race of women. He sent Gabriel bearing²⁰ the cloud of life, in which was the life of every man, to cause him to dwell nine months in the womb of her that was more excellent than *all women of* heaven and earth. And when the angel appeared unto her he said unto her: Hail to thee that hast found grace, the Lord is with thee!²¹ Behold thou shalt conceive and bring forth [10] a son and shalt call his name Jesus.²² And at the moment when he thus spake unto her she conceived through the hearing of her ears and the salutation of the archangel Gabriel; and the Son of God went down into her womb, no *man having* knowledge of her.²³

I beseech thee, holy Archangel Gabriel, Messenger of the good-tidings of life, when thou comest into our midst this day in this great feast which is celebrated²⁴ this day, to bless this great multitude assembled in thy holy name. For behold thy Lord, and the Lord of all of us, and all His holy angels, and His virgin mother are with us celebrating in thine honor,

²⁰ *I.e.* "borne upon his shoulders."

²¹ Lk. i, 28.

²² Lk. i, 31.

²³ **ἐν ὀυμνιότητι ἐπος** literally: "in ignorance of her." On this theory of the conception "through the hearing of her ears" and of the miraculous descent of the perfect child into the womb of the Virgin, see Hartland, *Primitive Paternity*, 1909, i, 20 ff., A. Maury, *Croyances et Légendes du Moyen Age*, 1896, p. 265, n. 2, and sources cited by Maury.

²⁴ Or, "extended."

and all the incorporeal angel host, rejoicing with thee on the day of the revelation of thy holy name.

O Gabriel, pride of the angel host, boast of the ranks of heaven, great is the honor which God hath given thee [11] in heaven and earth. For in heaven thou art called Messenger of Good Tidings of the Eons of Light, and on earth thou art called the Angel of Joy, because of the great and marvellous plan which was intrusted to thee: Gabriel, thou truly faithful ministrant!

For when the officers rose against Daniel the Prophet and cast him into the den of lions, he was in sore distress by reason of hunger and thirst. But the holy archangel Gabriel took pity upon him by the command of his Lord; he seized Habakuk by the hair of the head, together with the repast which he was carrying, and by the fervor of the Spirit transported him suspended from Judaea unto Babylon, *a journey of forty-six stages*, and brought him instantly to the den of lions and gave the repast unto Daniel. *And Daniel* ate and praised God saying: Thou hast [12] remembered me, O Lord; thou hast not forsaken them that love thee.²⁵

And it was also he that closed the mouths of the lions so that they should not molest him for seven days while he was down in the den of lions.²⁶ It was Gabriel the Archangel that appeared unto Daniel and taught him concerning the vision, even as it is written: Gabriel, Teach this man the vision; and: Behold the man Gabriel came unto me and made me strong even as before.²⁷

It was Gabriel the Archangel that appeared unto Zachariah in the Temple and announced unto him the birth of John, and, when he disbelieved, condemned him to dumbness.²⁸ And

²⁵ Cf. Bel and the Dragon, 31-38 (Vulgate, Daniel xiv, 32-37)

²⁶ Cf. Bel and the Dragon, 31.

²⁷ Cf. Daniel viii, 16; ix, 21.

²⁸ Cf. Lk. i, 19.

moreover it was Gabriel that appeared unto the shepherds, announcing unto them the great tidings of joy, which is to say the birth of God the Word from the truly spotless Lamb,²⁹ Mary Theotokos.³⁰

It was Gabriel the Archangel that brought the Hebrews out of captivity and delivered the people from the land of their servitude. [13] And he saved them in the desert and wrought these signs by the hand of Moses the chief of prophets. And moreover it is Gabriel the message-bearer who is faithful amidst the angelic host, and he is the bearer of good tidings among the angels. And Gabriel is the land-measurer of the Almighty, and the steward of the Kingdom of Heaven.³¹ O Gabriel, faithful messenger of good tidings, who shall be able to tell of thy great glory; what tongue of flesh of man living upon earth shall be able to tell of thy great glory! O thou Archangel Gabriel that standest ever in the presence of God, even as thou didst testify unto Zachariah in the Temple, saying: I am Gabriel that stand in the presence of God,³² what human heart, though it be wiser than any that have been upon earth, shall be able to declare unto us thine honor, thou Archangel Gabriel, thou of the countenance beaming with gladness and [14] joy!

There is no honor like unto thine honor, for thou standest ever in the presence of God, supplicating him in behalf of the whole race of Adam. And when all the orders of angels and cherubim and seraphim cast themselves down before God and ascribe glory and honor and might unto God, the King of heaven and earth, crying out and saying continually: ³³ Holy, holy, holy, Lord Sabaoth: ³⁴ Heaven and earth are full of thy glory! ³⁵ the great com-

²⁹ *I.e.* agna. ³⁰ Cf. Lk. ii, 8 ff. ³¹ Cf. Ezek. xl. ³² Lk. i, 19. ³³ Cf. Rev. iv, 11.

³⁴ LXX Κύριος σαβαώθ, Vulg.: Dominus Deus exercituum. In the Coptic version Σαβαώθ is a proper name just as it is in magical literature among Christians and Muslims, and so it also seems to be in LXX.

³⁵ Is. vi, 3.

mander in chief, the messenger of good tidings of life, Gabriel, and the great commander in chief,³⁶ Michael, the governor of the heavens, cast themselves down before God, who sitteth upon His throne, saying: [15] Lord God Almighty, have pity upon thy people; have mercy upon thy likeness and thine image; redeem the work of thy hands; accept not the accusation of the Enemy³⁷ against them, for he hateth thy servants; strengthen these men whom thou hast created according to thy likeness and image; bless the work of their hands; increase the fruit of their land; send them the dew and rain at all times; make the waters of the River to rise for them, according to thy will; forgive them their negligences; reckon not with them over their iniquities; for thou knowest that it is that hard-hearted Devil who leadeth astray their hearts from thee. And *the great archangel Gabriel and the great archangel Michael* have ceased not to cast themselves down upon their faces, *thus* supplicating Him day and night, that He might [16] forgive His likeness and His image, and that His compassion be vouchsafed them all through the supplications of the *archangels*.

But I beseech thee, holy Archangel, forgive me; for I have made bold to speak of thine honor, a thing of which I am not worthy and to which I am not equal. And while the apology of my halting tongue hath not sufficed to compass *even* a small part³⁸ of thine honor, the great King of truth Jesus Christ sufficeth to honor thee according to thy merit.

I shall *now* return to *my theme* and declare unto you some few of the miracles and wonders of the great archangel Gabriel which took place in the holy shrine in which we are gathered together

³⁶ Sic!

³⁷ As in Job i, 6 ff.

³⁸ ΜΕΛΟΣ if intended for μέλος would require some such rendering as "praise, eulogy," for which there is no authority, and the preposition ἐν. μέρος is suggested both by the context and the following preposition ἐν. Cf. p. 15A.

to the glory of God and of His great and holy archangel whom to-day we celebrate.

There was a certain rich man in this city whose name was Philip; and this [17] man was very rich in gold and silver and cattle; and, according to what was said of him, he possessed more than fifty hundredweight of gold, being a great merchant that trafficked in many lands, many men being employed by him in foreign countries who brought him a great trade in all the lands. And he was greatly praised for his beneficence; and he was beloved, devoted to the poor, and good. And he gave many large alms to the poor and the orphaned; and he gave large alms to the shrine of the holy archangel Gabriel, for he lived hard by the shrine of the holy archangel Gabriel.

And there was a poor man living near him [18] whose name was Stephen; and this man used to beg *his* bread day by day; and Philip the rich man used in his goodness to provide the poor man with all that he needed for the love of God,³⁹ since he lived near him as I said before.

Now Stephen the poor man knew well how to write, but the rich man was unlettered and knew not how to write; and oft times he let Stephen the poor man arrange for him his accounts with his agents and the men that trafficked under him, and he trusted him with all his accounts, he keeping account of all his property. And many times the men that bought and sold with the rich man gave large sums to the poor [19] man secretly to the end that they might take for themselves that which they owed⁴⁰ without its being noticed by the rich man in his accounts.

One day the poor man *found that he had* little by little become rich. But riches which are gathered in unrighteous-

³⁹ ΚΑΤΑ ΟΥΔΑΓΑΠΕ ἢ ΤΕ ΠΝΟΥΤΕ literally: "according to" or "by way of an alms" or "love of God."

⁴⁰ The exact sense of the passage is somewhat uncertain.

ness shall be scattered suddenly, even as we shall disclose the matter to you, according to the saying of the poet David: Trust not in wrongdoing neither set thy heart to snatch at riches; if they come, set not thy heart upon them.⁴¹ And as the poor man profited⁴² little by little he found bread and ate it. And he betook himself to the rich man one day and said unto him: I wish for thee to do me a favor and give me also⁴³ a little gold, and I will engage in traffic therewith, and I with my children will make known concerning it;⁴⁴ and [20] when thou shalt require thy gold I will give it thee together with thy portion of that which I shall have gained thereby, being grateful unto thee.

The rich man said unto him: Go thou and prepare the bond for me for whatever thou hast need of and I will give it thee. And the poor man sat down and prepared the bond for the rich man for seven hundred denarii,⁴⁵ swearing by God the Almighty that he would give them to him at the end of a year together with the half of that which he should have gained by them. And the rich man took the bond and gave the seven hundred denarii to the poor man. And he went and trafficked with them for three years and gained great sums of

⁴¹ Ps. lxi, 11.

⁴² **ΤΙ ΕΘΗ** is unknown and may be a corruption. The translation is based upon the emendation of the note to the text.

⁴³ *I.e.* as he had given the agents.

⁴⁴ **ΝΤΑΟΥΩΝΖ ΕΡΟΟΥ ΗΝ ΝΑΦΗΡΕ** literally: "And I will show concerning them with my children." The expression is obscure. Cf. Crum, *Coptic Ostraca*, 1902, nos. 78 and 113, where (ΟΥ)ΟΝΖΟΥ ΕΒΟΛ is used of *spreading abroad* a ban of excommunication and of *appearing openly* after the danger of prosecution had passed. The writer intends to say that the fact of the transaction shall be established by noising it abroad or perhaps by giving a bond, and that no secret shall be made of it. But p. **ΚΑ** we have a reference to the poor man's offer to sell his house and children to satisfy his creditor, which suggests that the phrase in question may refer to giving his children as security. Otherwise, read **ΝΤΑΩΝΖ** and translate: "And I shall live thereby with my children."

⁴⁵ **ΔΟΛΟΚΟΤΤΙΝΟC** = *δολοκότινος* = denarius (Sophocles, *Greek Lexicon*, 1870).

money; but he sought not to give anything to the rich man, either principal or interest.⁴⁶

Then, after many days, [21] the rich man took the poor man into his house to let him arrange his accounts for him. And when he opened the repository in which were the documents and books, wishing to find the records of which he was in search, and when Stephen, the man of whom we are speaking, found his bond, he put it under his tunic without the rich man's knowing—in his innocence and guilelessness—and departed without the man's knowing.

One day the poor man *found that he had* little by little become rich. But, after all, riches which are gathered in unrighteousness shall perish and be scattered suddenly, as I have said before.⁴⁷ And when Stephen had entered his house he tore the bond and rent it in pieces; and he said in his heart—through his evil thoughts which Satan had put into his heart—Verily [22] I shall pay nothing to this man at any time of these seven hundred denarii which I owe him. And if he shall say unto me: Give them unto me, I shall say unto him: I owe thee nothing. Produce the bond and I will pay it thee in full⁴⁸ if at all I owe thee anything; nor indeed had I any need of money. And I shall take them and become rich thereby; and they shall suffice me for a long time, eating and drinking and making good cheer with them—remembering not even that which is written: Thou fool, thy soul shall be taken from thee! The things which thou hast prepared, whose shall they be?⁴⁹

⁴⁶ ΠΑΡΑΜΙΘΙΑ occurs here and twice on p. ٢٦ with the same spelling and in the same sense, and evidently is παραμυθία; but I find no record of such a use of the word elsewhere.

⁴⁷ Cf. p. ١٥.

⁴⁸ ΛΥΕΙΣ ΠΕΚΡΑΜΜΑΤΙΟΝ ΝΤΑΜΑΖΚ̅ ΝΜΟϢ. For the use of ΜΟΥΖ in the sense of "paying in full," see the many examples in Crum, *Coptic Ostraca*, index; p. ٢٧ II, 9 f.; Stern, *Koptische Grammatik*, § 509, end.

⁴⁹ Cf. Lk. xii, 20.

Then — not to delay the narrative — after four years the rich man perceived that the poor man had given him nothing, [23] neither principal or interest. He made haste and sent his servants after him and said unto him, when he had come unto him: Give me the seven hundred denarii which thou owest me, for I have need of them. But that godless man began to make denial to that pious rich man, saying: I owe thee nought, neither hast thou ever given me anything. The rich man said to him in anger: O thou truly wicked man! Behold, have I not the bond which thou didst prepare with me for seven hundred denarii! Behold, *it is* five years since I gave them to thee. It is not only that thou hast paid me no interest on them, but see now, thou desirest to take what belongeth to another.

The poor man answered [24] and said: If the bond is in thy possession, bring it unto me that I may see it and go and sell my house and my children and pay thee in full seven hundred denarii. And the rich man searched through all the bonds and documents without finding it, and knew at once that he had stolen it secretly. And he said unto him: Of a truth I knew that it was thou that didst take it secretly; nevertheless, if thou art confident in thine heart that I did not give thee the seven hundred denarii, come let us go to the shrine of the holy archangel Gabriel which is in our quarter, and swear to me, and satisfy me, and I will let thee go.⁵⁰

But that fool thrust aside from him the fear of the Lord and the multitude of benefits which he had received at the hands [25] of that pious rich man, having forgotten that which is written: The Lord shall destroy everyone that speaketh a

⁵⁰ †NABWA NFMAR literally: "I will dissolve with you." Cf. *Coptic Ostraca*, no. 285, where BWA is used possibly of releasing someone from an oath.

lie;⁵¹ and he said unto the rich man: Come let us go, and I will swear unto thee. And straightway they went with one another until they entered the shrine of the archangel Gabriel. And a great crowd had gathered unto them, marvelling at what was happening.

And the rich man said unto the poor man: Give me the seven hundred denarii which I gave unto thee. Swear not falsely lest evil betide thee. And that fool said: I owe thee nothing. The rich man said unto him: If thou owest me nothing, swear unto me and I will depart. And that godless man despised the miracles of the holy archangel Gabriel [26] for the sake of perishable riches; and he made bold in his folly to place his hand upon the doors of the sanctuary, and to swear to him saying: By the great miracles of the archangel Gabriel, I owe thee nothing; neither hast thou ever given me anything of these seven hundred denarii for which thou dost bring action against me!

And straightway, while yet the words were in his mouth a Power smote him, and he fell down upon his face, and he became blind in both his eyes, and his face was twisted backwards, and his tongue swelled in his mouth, and he fell down upon the pavement of the shrine, and he bit at his own tongue and lips in great agony, and he emitted foam from his mouth like them that are possessed of a devil.⁵²

And when the multitude beheld that which had befallen [27] him, they marvelled and were greatly troubled and cried out with a loud voice saying: One is the God of the archangel Gabriel!

⁵¹ Cf. Ps. v, 7; lxiii; Prov. xix, 9.

⁵² **ΔΑΙΜΩΝΙΟΝ** = *δαίμωνιον*, at first "demon," then "demoniac," by a process of identification well known in the lore of magic; cf. **𐩦𐩣𐩪** in the Old Testament; Jastrow, *Religion Babyloniens und Assyriens*, i. 309; Stern, *Wanderings among the Falashas in Abyssinia*, ch. xi (1862); Parkyns, *Life in Abyssinia*, ch. xxxiii (1853); Basset, *Les Apocryphes Éthiopiens*, iv, 25; especially *Zeitschrift für Assyriologie*, xxiii, 181, xxiv, 67, xxix, 87. This usage is not found in the Greek New Testament.

And after a long time, suffering torture the while, he cried out in a loud voice: Forgive me, my Lord, thou Archangel Gabriel, that I dared to swear a false oath in thy name! This rich man did give me seven hundred denarii five years ago, and I trafficked with them; but I gave him nothing for them. And when I found opportunity I took the bond by stealth; and I deceived him, wishing to take them and to become rich thereby. Woe is me! What shall I do? For I have sworn falsely!

And straightway he sent to his house in haste. And his wife brought the seven hundred denarii, and gave them to the rich man. But that man [28] continued to suffer torture the whole of the day as if he were being 'pierced with a lance. And he yielded up his spirit more miserably than ever a man did. He swore falsely and he gained nothing but the destruction of his soul and his body.

Ye have seen, my beloved, how powerful are the miracles of the archangel Gabriel, whom to-day we celebrate; and that he who shall falsely swear in his name shall surely die in misery. Let us divorce ourselves completely from the evil vice of lying, especially *the vice of* them that confirm the lie with a false oath. Do ye not hear the Lord crying out unto every man: Let your word be, the yea yea and the nay nay, that ye be not judged.⁵³ And let us, for our part, keep our mouth from these [29] fearful oaths which we swear, especially concerning a vain matter, lest we receive a great condemnation and punishment everlasting in the place which the Everlasting visiteth not.

But I remember that I promised to tell you some few of the miracles and wonders of the great archangel Gabriel, whom to-day we celebrate, to the glory of God and of His great archangel Gabriel, the messenger of good tidings.

⁵³ Cf. Mt. v, 37 and James v, 12b.

Now there was also a certain man in this city, blind in both eyes from his youth. And when he heard of the miracles and the wonders of the archangel Gabriel he begged his people to bring him into the shrine of the archangel Gabriel, saying: Surely his mercy will be vouchsafed unto me also, and he will graciously grant me the light of mine eyes. And they took him to the shrine [30] of the archangel Gabriel, he saying the while: Surely his mercy will be vouchsafed unto me.

And when he had entered he cast himself down upon his face in front of the holy sanctuary and wept saying: O my lord the holy Archangel Gabriel, have mercy upon my wretched state and graciously grant me the light of mine eyes, for I suffer greatly. And while he was yet weeping and saying these things he perceived a human hand touching his eyes. . . .⁵⁴ And all the people that were assembled at the shrine of the archangel Gabriel. . . . And when they beheld the blind man seeing and crying out for joy and exclaiming: One is the God of the holy archangel Gabriel, for his mercy hath been vouchsafed unto me [31] and he hath graciously granted me the light of mine eyes. . . .⁵⁵ And the whole multitude rushed upon him and questioned him, saying: Tell us what hath befallen thee; in what manner hast thou regained thy sight! And he related to them everything that had befallen him saying: It befell me, after I had entered the holy shrine, that I cast myself down before the sanctuary and besought the holy archangel Gabriel. And straightway I perceived a human hand come down upon my face and make the sign of the cross over my eyes, and forthwith I was able to see. And I heard a voice saying unto me: Behold I have granted thee the light of thine

⁵⁴ A passage describing the result of the touch, as on the following page, may be presumed to have been omitted at this point. The following clause seems to be part of another fragmentary sentence.

⁵⁵ The principal verb of the sentence has been omitted.

eyes even as thou didst beseech me. And I said: Who art thou, my lord? And he said unto me: [32, (33)] I am the archangel Gabriel. And that is what I heard, but I saw not him that spake with me. And the people, when they heard these things, cried out with a loud voice, saying: One is the God of the archangel Gabriel!

And the man that had regained his sight remained in the shrine of the archangel Gabriel, ministering until the day of his death.

And there was also a man, rich in gold and silver, who was dumb. After a time he chanced to take a disease, the same which is called gout,⁵⁶ in that a violent pain gnawed at his feet day and night, he having spent a considerable amount⁵⁷ on the physicians without benefiting at all thereby but rather growing worse. And when he heard of the miracles and wonders which had come to pass in the shrine of the holy archangel [33, (34)] Gabriel, he caused his servants to place him *upon a beast* and bring him unto his holy shrine. He lay down in that shrine in great pain, and he cried out⁵⁸ saying: My lord the holy Archangel Gabriel, have mercy upon me and graciously grant me to be healed, for I suffer greatly.

Moreover a man who in like manner was palsied⁵⁹ in his legs, dragging himself along the ground in the manner of little children was also in the shrine, lying down, beseeching the archangel graciously to grant him healing. And the gouty man⁶⁰ was lying near him in the shrine, suffering pain in his feet; and they, side by side, were together seeking health at the hand of the holy archangel Gabriel. Then at that time the archangel had compassion upon them and was graciously

⁵⁶ The identification is based partly upon symptoms.

⁵⁷ Literally: "the sum of expense."

⁵⁸ *I.e.* within himself, for he was dumb.

⁵⁹⁻⁶⁰ The one was gouty and dumb, the other palsied.

pleased [34, (35)] to grant them health, the two together at one time.

And so he revealed himself to the palsied man⁶¹ in a vision, in the form of a man of light whose countenance shed rays of light. And he said to the palsied man: If thou earnestly desirest to be healed and restored to health and to walk upon thy feet as any man, watch thou till all the men that are in the shrine have lain down and gone to sleep. When thou art sure that they are all asleep, arise thou and drag thyself upon thy hands and feet and go unto the couch of the rich man that suffereth pain in his feet, and begin to take the bed covering which is upon him, and thou shalt obtain health and shalt walk upon thy feet forthwith and be restored and go unto thy house as one that never [35, (36)] suffered illness.

And when the man awoke from his vision he marvelled and said within himself: Verily I have been deceived by this dream. If I do this thing and go to take the bed-covering of the rich man, it will come to pass that he will awaken and his servants will seize me, since I am helpless, being palsied, and they will deliver me up unto the eparch of the city and he will put me to death, and that I shall have gone seeking the health of my body and forfeit my life in consequence of the torture which will be visited upon me. *No*, I will never do this thing!

And in the ensuing night the archangel Gabriel came to him, clad in royal majesty and shining more brightly than the sun. He spake with the palsied man, while a great sweetness [36, (37)] exhaled from his mouth, and he said to him: Why hast thou neglected to do that which I commanded thee? Be sure of this, that if thou hearken not unto me thou shalt not cease from thy disease until thou diest. *But* if thou wilt do what I commanded thee thou shalt recover forthwith. And

⁶¹ *I.e.* not him who was dumb.

as the archangel spake these things unto him he departed from him. Immediately he awoke in perturbation and fear. And he strengthened his heart well, saying: Of a truth this was the archangel Gabriel which spake with me. And now, even if it come about that I be seized and put to death, I shall not this time be disobedient. The will of the Lord be done! In this manner did the man lay up the saying in his heart, in that he told no man of that which had befallen him.

And when it had become even [37, (38)] the palsied man waited until all the men that lay in the shrine were asleep. And he arose, and crawled on his hands and his feet, and went to the man that was dumb and that suffered pain in his feet, and he seized the clothing that covered him, and began to drag it away. But the man that suffered pain *in his feet* and that was dumb awakened from sleep in terror, and the God of the archangel Gabriel had compassion upon him, and straightway the bond of his tongue was loosed, and he spake — although he had never before spoken at all — and he cried out in a loud voice unto his servants, saying: Arise in haste and seize this thief who hath come and taken my clothing which covered me! And the palsied man was afraid lest the servants of the rich man should seize him; and straightway [38, (39)] his hands and feet were set right and he leapt up and ran upon his feet like a runner, until he came unto his couch. Likewise he whose feet were stiff with pain⁶² was set right, and he sprang down from his couch like one that had never suffered illness and pursued with his servants the palsied man, trying to catch him.

But after a little, when they perceived the grace that had been vouchsafed them both, namely, the rich man who had ceased to suffer pain and had ceased to be dumb, and the palsied man whose hands and feet⁶³ had been set right, they came into the

⁶² *I.e.* the rich man who was gouty and dumb.

⁶³ According to the emendation.

midst together and confessed the healing that had come to them together, and cried out with one voice: [39, (40)] One is the God of the holy archangel Gabriel. And when all the multitude that were gathered together in the shrine of the holy archangel Gabriel had seen this great wonder, they were filled with great fear, and trembling seized them. Then they asked the palsied man, saying: What hath befallen thee that thou doest this? And he recounted to them all that had befallen him, saying: Behold it befell me thus and so; and: It was the archangel Gabriel who revealed himself to me twice, wearing a garment of light, so that I have done this. And all the people that were assembled in the shrine of the holy archangel Gabriel cried out in a loud voice, saying: One is the God of the mighty archangel! [40, (41)] Great are the miracles of the messenger of good tidings of life, Gabriel whose name is worthy to be honored! And the men that had obtained healing remained in the shrine of the archangel Gabriel, praying and fasting therein, unto the day of their death.

What shall I say and what shall I leave unsaid among the wonders which thou hast wrought, thou great proclaimer of God the Word, thou holy Archangel Gabriel! Verily if I should spend my whole time attempting to exhaust thy wonders I should not be able to tell any great part thereof. But I shall tell some few of the mighty deeds which thou hast wrought, to the glory of Christ our Savior and His great and holy archangel Gabriel whom to-day we celebrate.

Now⁶⁴ there was a man moreover living in a village which was distant about six or eight miles from the city. And this man had an only son who had [41, (42)] reached the age of man-

⁶⁴ See note to p. 3 and Basset, *Le Synaxaire Arabe-Jacobite, Rédaction Copte*, pp. 506 f., of which the translation follows. The Arabic text of this passage is of no interest; its orthography is bad in places, after the manner of such texts; and it is not inaccessible to those who might require to use it. The Copts, unlike the Syrians, never cared for the

hood. After a time he fell sick of a disease, suffering pain in his hands and his feet both by day and by night, and he was unable to lift up his head at all, in that he had passed six years lying upon a bed, not being able to arise from the place in which he lay. And his parents and his kinsfolk often despaired of him saying: Verily death were a relief to him rather than the suffering which afflicteth him. And his parents spent

Arabic which replaced their older language; and to this day Christian Egyptians are sadly to speak, as they are sadly to write, in the language of the Prophet. This is all the worse, since they have no knowledge of and no interest in Coptic either. As the meaning of the passage is clear, however, it has not been thought necessary to reproduce it. I have not been able to determine the relative ages of this passage and of the homily.

"There was a man in a distant city who had lived there a long time, sick; and no relief was found for him. And he heard about the wonders and signs which were in the church of the angel Gabriel. And it chanced to be the night of his feast; and behold he vowed, saying: O Gabriel, mention me in the presence of God that He may grant me healing and that I may find repose. And after it had come to be midnight he broke into a sweat, and was delivered, and God granted him healing. And he arose early with rejoicing, and gave unto his son twenty-five denarii of gold, and sent him unto the church. But whilst he was journeying in the way, behold a lion came forth from the thicket and rent him. And he cried out, saying: O thou Angel Gabriel, mention me in the presence of God that he may deliver me! And straightway Gabriel descended from heaven and took the youth away from the lion, and made him to ride upon the back of the lion and brought him unto the church — and he urged him on as though he were riding upon a beast of burden — until he reached the church. And when the multitude beheld him they marvelled. And with rejoicing he presented the vow which he brought. And as for the lion, he set him down at the door of the church, and went his way, whilst all the people marvelled and gazed at the wondrous thing which had come to pass."

The Arabic version is evidently translated from a different, shorter Coptic text of the same story.

Marvellous stories of the ability of saints to tame wild beasts, particularly lions, are very common in legend. They are due no doubt in part to speculation — as the Muslim idea that lions are the "dogs of Allah" (Goldziher, *Muhammedanische Studien*, 1890, p. 293; Jacob, *Beiträge zur Kenntnis des Derwischordens der Baktaschis*, 1908, p. 56, note 3; Jacob, *Die Baktaschija in ihrem Verhältnis zu verwandten Erscheinungen*, Sitzungsber. Bayr. Akad. 1909, p. 7) — he who fears Allah need fear none of His creatures (al-Damîri, *Kitâb Hajât al-Hajawân*, sub. voc. اسد) — but also without doubt to actual experiences of lonely dwellers among wild creatures which in varying degrees become tame when unmolested. Cf. I Kings xiii, 24 ff. (Vulgate III Regum xiii, 24 ff.), Daniel vi, 22 (*idem*), Bel and the Dragon 31–38 (Daniel xiv, 32–37). A number of Christian and Jewish references have been collected by Günther, *Die Christliche Legende des Abendlandes*, 1910, p. 81.

great sums of money on physicians without his getting relief, but he, on the contrary, grew worse.

And when his father heard of the works of power and the wonders which occurred in the shrine of the holy archangel Gabriel which is in the city of Rome, he made a vow saying: If the God of the archangel Gabriel hear my supplication and graciously grant health to my son, I will give six [42, (43)] denarii to thy shrine yearly unto the day of my death; for I know, O my lord the Archangel, that thou art able to do all things. I cannot bring my son to thy shrine for that he is unable to walk or to ride upon a beast of burden by reason of the great pain that he suffereth; but I believe that thy holy power filleth every place. May thy mercy be vouchsafed me that thou graciously grant the healing of my little son; and I shall confess thy miracles unto the day of my death.

And straightway the archangel Gabriel heard the supplication of the man, and was pleased to grant the healing of his son, for he is merciful. And he brought a brief slumber upon the young man, and he slept against his wont,—not having been accustomed indeed to sleep at all, by night or by day, but crying out [43, (44)] because of the great pain that devoured him.

And when he had fallen asleep the holy archangel came to the young man in a vision, clad in great and unspeakable glory, enveloped in a robe that shone with light; and said to him: Behold I have taken away the pain from thee; and no suffering shall lay hold of thee from this hour henceforth. And the youth said: My lord, who art thou, thus encompassed with so great glory? He said to him: I am the archangel Gabriel. And straightway he vanished from before him.

And when he awoke on the morrow he found his body covered with sweat,⁶⁵ and perceived that healing had come to

⁶⁵ The clinical significance of perspiration in acute disorders, such as fevers, and the therapeutic value of the means of inducing perspiration were both anciently and widely

him, and that there was no pain in his body, and he leapt upon his couch [44, (45)] and stood up and walked about, leaping and praising God; and he was as one that had never been ill at all. And straightway he cried out saying: I will glorify thee, thou great and holy Archangel Gabriel, that thou hast remembered me and graciously granted healing unto me.

And his father and his mother, when they saw the healing that had suddenly come upon their son, wept sorely.⁶⁶ And they asked their son: What hath befallen thee, O beloved son? And he related to them the vision which he had seen. And straightway they cried out saying: One is the God of the holy archangel Gabriel! Great is the benefaction which thou hast wrought with us, O thou good bearer of glad tidings! And there was great rejoicing in all their house because of the healing that had come to the young man, since he was an only son of his parents. And everyone [45, (46)] that heard marvelled exceedingly and glorified the God of the holy archangel Gabriel. And the report reached everyone.

And on the morrow, it being the Lord's Day, the man called to his son and gave him the six denarii and other valuable presents and sent him to the city of Rome to have him present them to the shrine of the holy archangel Gabriel, even as he had vowed. And the young man took them with joy and set about his journey⁶⁷ to go to the shrine of the holy archangel Gabriel.

And as he journeyed thus alone until he approached to within three miles of the city, he came upon great desolate forests through which it was difficult to travel. And behold straight-

known. But the case in question is chronic and not acute. Von Hovorka and Kronfeld in a remarkable medico-anthropological collection, *Vergleichende Volksmedizin*, Stuttgart, 1909, have brought together (i, pp. 46 ff.; ii, pp. 63, 159, 293) an extraordinary array of facts.

⁶⁶ Or, "rejoiced exceedingly."

⁶⁷ $\alpha\gamma\tau\alpha\alpha\alpha\alpha\ \epsilon\gamma\gamma\epsilon\iota\mu\iota$ literally "he gave himself to his way."

way a fierce lion came out of those inhospitable forests and roared at the young man [46, (47)] and sprang upon him and seized⁶⁸ the side of the young man with his mouth and dragged him into the forest, wishing to devour him. And the young man cried out in great distress, saying: O my lord the Archangel Gabriel, help me in this great distress, for thou knowest that my father hath sent me to thy shrine to present these few gifts to thy holy martyrium⁶⁹ and to return to my house, but behold I shall die at the hand of the wild beast. And at that instant behold the holy archangel Gabriel came out of heaven, clad in a robe of light, and took the young man out of the mouth of the lion, and made the sign of the cross upon his side, and healed him of his wounds which the lion had given him with his⁷⁰ [47] teeth.⁷¹ And he said unto him: Dost thou know me, O young man? He answered him: Nay, my lord! He said unto him: I am the archangel Gabriel unto whose shrine thou goest; I am he that came to thee and healed thee of thy disease; and I am also he that saved thee out of the mouth of the wild beast. And as he said these things he took hold of his hand and set him upon the back of the lion. And the lion ceased not to run, bearing him upon his back, until he had brought him into the shrine of the holy archangel Gabriel, while all the throng gazed at him marvelling at him. And when the lion had set him down from off his back he went out from the midst of the throng and returned to his place while every man gazed after him marvelling.

After these things all the throng questioned the young man saying: What is it that hath [48] befallen thee? Whence comest thou, mounted upon this lion? But he, when he had

⁶⁸ **αϥμεζ ϣωϥ** literally "he filled his mouth."

⁶⁹ **ΜΑΡΤΥΡΙΟΝ** = *μαρτύριον*, at first the shrine of a martyr, then any shrine.

⁷⁰ The end of BMMsOr 7028.

⁷¹ Beginning of BMMsOr 6780.

recovered from his fear . . .⁷² When all the people and the Senate, which were gathered together at the shrine of the holy archangel Gabriel attending the synaxis⁷³ heard these things, they cried out, saying: One is the God of the mighty archangel Gabriel! Great is thy power, O holy Archangel Gabriel! Thou deliverest everyone that putteth his trust in thee!

And the young man presented the gifts which he had to the shrine of the holy archangel Gabriel. Thereafter he did not again return to his house, but remained in the shrine of the archangel Gabriel, praying and fasting. And when his parents came unto him he related unto them all that had befallen him, and they greatly rejoiced, [49] and they praised God. And he remained in the shrine, ministering unto the day of his death, performing many pious works; and he became a man of election such that he was found worthy to behold many visions in the shrine of the holy archangel Gabriel; and he persevered in many supplications and prayers.

Ye have seen, O my beloved, how potent are the mercies of God and the supplications of the holy archangel Gabriel, whose festival we celebrate this day. But let us not show ourselves unbelieving toward the signs and wonders which have occurred in his holy shrine lest we suffer a great condemnation; for in very truth all the wonders were seen with mine own eyes, and many of you also have seen them. Nay rather let us believe the works of power and the wonders of the archangel Gabriel [50] with all our hearts, that we may receive a great favor from the hand of God.

But give ear to me and I will relate to you, my beloved, this great and marvellous miracle, making manifest the mercy of the archangel Gabriel and the insolence of the Devil and

⁷² Evidently something has been omitted here, having the general sense: "told them all that had befallen him."

⁷³ The term "synaxis" has been used throughout for the church service meant.

his demons; for they lie in wait for man by day and by night, wishing to do him evil.

There was a certain workman living near the shrine of the archangel Gabriel; and this man was a baker by trade, being an hireling and working for his wage. And when he arose each morning he was wont, before he had gone to his place of work, to enter the shrine of the archangel Gabriel and to pray to him saying: O holy Archangel, guide thou my ways! And thus he was wont to utter thrice [51] an invocation, and he made the sign of the cross, and departed unto his place of work, there being nothing good in all his life whatsoever except this, neither fasting nor *works of* compassion. But the Devil, hater of all good, took pains to ensnare him, wishing to inflict evil upon him, *yet* he could not prevail over him, because of the thrice repeated invocation which he performed, and because of the help of the God of the holy archangel Gabriel protecting him.

And it befell him one day that he overslept. The sun had arisen and he was not yet gone to his work. And he said to himself: I am late indeed to-day in going to my place of work. And thus carelessness and vain anxiety seduced him. He forgot to enter the shrine of the holy archangel Gabriel according to his daily custom; and he went to his shop [52] and mounted the oven to fill it with bread.

When he began to bake, the Devil, hater of all good, seized his feet from behind and let him down into the fiery oven, and said: O thou rebellious one! These three years have I striven to ensnare thee, I have set a trap for thee daily; but the thrice repeated invocation which thou dost perform daily in the shrine of the archangel Gabriel hath become three fiery shining lamps, driving me away from thee. But since I have found opportu-

nity to approach thee to-day I shall do to thee according as thou deservest.

And the foul fiend, as he spake these words, cast the man down into the oven, and his whole body was wounded. And the men were sore afraid, and scarcely did they with great effort pull him half dead out of the oven. And his wife [53] and his children rent their garments and cried out and wept with great bitterness. They placed him upon a bed and brought him into the shrine of the archangel Gabriel, thinking that he would die before sunset; and they were all standing round about him.

But at midnight behold the archangel Gabriel appeared to the man in a vision, having the form of a royal general, wearing a robe of light. He said to him: Dost thou know me, O man? The man answered and said: Nay, my lord. Said the archangel to him: If not, *then know thou that* I am Gabriel the archangel into whose shrine thou hast daily come, beseeching me to deliver thee out of all thy tribulations. I am he that hath delivered thee many times from the snares of the Devil. But since thou wert negligent yesterday, not coming to the shrine to pray, for this cause hath the Devil brought upon thee this great [54] affliction. But I have not forgotten thee, to restore thee to health, that every man may live and know the feebleness of the Devil and that it is the help of God and his angels which protecteth all mankind. And as he spake these words he made the sign of the cross upon the whole body of the man who had been burned with the fire; and he said unto him: Behold I have healed thee. Be not again careless as touching the church lest a worse thing than this befall thee. And as he spake these things to him he ceased to see him. And the man leaped up, trembling with fear, and found himself with all the wounds which were in his body vanished. And

he was perturbed, and cried out in a loud voice: One is the God of the archangel Gabriel!

But all the people that were gathered together in the shrine of the archangel Gabriel rushed upon him wishing to see [55] the great miracle which had taken place. And they beheld him, of whom they had thought that he would die before sunset, sound, there being not one wound upon his body. They were sore afraid and cried out saying: I bless thee, thou God of the holy archangel Gabriel!

After these things they asked the man: What hath befallen thee! Yesterday thou didst fall into the oven, and didst burn thy whole body. How *then* didst thou cease to have this great affliction? And he related to them everything that had befallen him, saying in this wise: It happened to me yesterday that, after I had heated the furnace, in order to fill it with bread, I looked and beheld a huge Nubian,⁷⁴ tall, his eyes emitting

⁷⁴ There may be nothing strange, on the part of fairer-skinned races, in picturing the Devil and evil spirits generally as negroes. It appears to have been an opinion generally held by both negroes and whites of the southern states of the Union that God was white and the Devil black (Booker T. Washington, *The Story of the Negro*, i, p. 23). Among the coffee-colored Hamito-Semites of Abyssinia and the yellow Copts of Egypt proper the black man is a figure, not only comic and grotesque, but also strange and uncanny.

In Abyssinian magical texts the lycanthropous wizards are called "black," and are associated with the negro tribes of the country; and demons generally are pictured in the illustrations as of darker hue than the saints and angels (Worrell, *Studien zum abessinischen Zauberwesen*, *Zeitschrift für Assyriologie*, xxiii, p. 152 and note). In Greece the Devil is called μαῦρος "black" (Pradel, *Griechische und süditalienische Gebete, Beschwörungen und Rezepte des Mittelalters*, p. 95, cf. English "Moor"). In Syria and Armenia, as I am assured by Francis Zaitûn of Nazareth and Professor M. H. Ananikian of Aintab, the Devil is thought of as black. In early Greek-Egyptian Christian papyri he is called ὁ μέλας, the "black" one (Reitzenstein, *Poimandres*, p. 293, n. 1).

Muslim Arab tradition makes Upper Egypt the home of the ġûl (al-Mas'ûdî, *Murâğ ad-Dahab*, xlix, ed. Barbier de Maynard, p. 320). A child's book *ar-Rauḍat an-Naḍîr li Bahgat kull Walad Şaġîr*, by the Rev. Henry Jessup, Bairût 1882 (cf. Goldziher in an article in *Zeitschrift der deutschen morgenländischen Gesellschaft*, xxxiii, 608 ff., *Jugend- und Strassenpoesie in Kairo*, on Jessup's *The Women of the Arabs, with a Chapter for Children*, which contains translations of the rhymes published in the first-named work) has on p. 187: Hal turidi an al-gabâbera ja'tu min bilâd al-Barâbera, "Do you want the Ogres to come, from the land of the Nubians?" Apparently, the Orientals thought of the Devil,

fiery flames in my face. And he stood before me saying: I have labored to ensnare thee, thou lawless one, these three years, lying in wait for thee by day and by night. [56] This thrice repeated invocation which thou performedst in the shrine of the arch-

or devils, as not merely black because to be so was strange or fearful, but because of some connection of thought with the country of the blacks, far up the Nile. That the idea is a very old one we see from Tobit, viii, 3, where the exorcised demon flees "into the uttermost parts of Egypt."

It is a very curious fact, if nothing more, that the god Bes, identified by the Greeks with the evil giant Typhon (Wiedemann, *Religion of the Egyptians*, p. 164) and held by Egyptians of later dynasties to be the frightful, avenging god of the underworld, is of Nubian origin; and that he was in the later period represented as a large man or even a giant (Wiedemann, p. 167 f.), as in the present homily (cf. Spitta, *Grammatik des arabischen Vulgärdialektes von Aegypten*, p. X: nōš, nūš, Ausdruck für etwas sehr Grosses [kebyr zē en nūš] = **НОШ** "Grösse"). Sa'ad 'Abd al-Masīḥ, a Copt of Asyūt, tells me that this phrase: "big as the Nūš" means "as tall as the Devil," and that nōš means any 'ifrit ṭawil, "long devil," but with the article, "the Devil."

This tall and terrible god of Hades seems to have been Bes as the Nubians themselves conceived him to be (Wiedemann, p. 167). The squat, bow-legged, megalcephalic, dwarfish figure, clad in a leopard skin and crowned with feathers, protector of childbed and infancy, by which Bes is represented in earlier Egyptian remains, must accordingly have been only a foreigner's symbolism for the Up-River god *κατ' ἑξοχήν*, for it was from the Up-River country that Egypt procured the grotesque little Sudanese dancers called Denga (= Dinkas of the Sudan? see Petrie, *Religion of Ancient Egypt*, p. 63) as early as the fifth dynasty.

Sahidic **ΕΘΩΩ** (older form **ΕΘΟΩΩ**), as has long been recognized, corresponds phonetically to Egyptian *ek'ōš* and Hebrew **עִשׂ** (Cheyne, *Encyclopedia Biblica*, sub. voc. Ethiopia). The strange Boheiric form **ΕΘΩΩ**, which does not follow the established principles of sound change, might be explained as an attempt of delta Egyptians to represent in their orthography the late palatalized pronunciation of Sahidic **Θ**, which had changed from [k] to [c]. Similarly the Greek *αἰθίωψ* (even in Homer, *Odyssey*, i, 22, where they are merely the remotest and least known of men) is probably only another attempt to represent the palatal [c] in terms of another orthography. The meaningless ending -ōš was made into -ōps and the word understood to mean "swarthy of face" (*αἰθω* + *ωψ*).

Not only in origin but in meaning also are **ΕΘΟΩΩ** and *αἰθίωψ* the same (cf. Acts viii, 27 in the versions) in Coptic times. By both terms are meant the people at the extreme southern boundary of Egypt (cf. Zoëga, *Catalogus*, p. 379: **ΝΕΩΛΑΧΕ ΔΕ ΖΩΟΥ ΜΠΕ-ΝΕΙΩΤ ΑΠΑ ΦΕΝΟΥΤΕ ΑΥΜΕΖ ΠΚΑΖ ΤΗΡΩ ΧΙΝ ΕΘΟΩΩ ΨΑ ΤΝΟΘ ΜΠΟΛΙΣ ΡΑΚΟΤΕ**, "And the sayings also of our father Aba Shenute have filled the whole land, from **ΕΘΟΩΩ** even unto Alexandria the Metropolis").

It must however be admitted that the Western idea, that the Devil is red — derived perhaps from the prevailing tint of his heated surroundings — is also found in Eastern lands. The red devils which are occasionally mentioned in Abyssinian magical texts (Worrell, op. cit. ZDMG, xxiv, 62, 75, 95; xxix, 94-95, 96, 105, 132; and Hastings' *Encyclopedia of*

angel Gabriel was *like unto* three glowing, fiery lamps, and it drove me away from thee. But when I found opportunity to-day to attack thee I came to thee to do unto thee according as thou deservest. And as he spake these words he seized my two feet and threw me down into the oven; and I was all burned. For the rest, I was conscious that I was brought to this place, *but* I did not know whether I was alive or dead, for I had entered into death. And in that night I beheld the holy archangel Gabriel. He came to me and signed me with the sign of the cross, and restored me to health, and departed into the heavens in a garment of light.

And when all the people had seen these things they marvelled exceedingly and were filled with fear.

Ye see, O my beloved, how potent are the petitions of the holy archangel Gabriel, and that [57] no demon can ever approach any man that goeth to the church daily; but the help of God shall keep him from the snares of Satan.

It is prayer that casteth out the demons.

It is prayer that keepeth them that are in danger and distress, and suffering.

It is prayer that solaceth them that are distressed.

The church is the place of consolation and of the assembling of the angels.

Religion and Ethics, sub. voc. Charms and Amulets — Abyssinian, p. 401) seem to arise from speculations regarding lighter and darker tribes of the same name, Bâryâ. Nevertheless red devils are mentioned in Arabic texts where no such explanation is possible, unless a connection with the foregoing is assumed. In an article, *Ink, Oil, and Mirror gazing Ceremonies in Modern Egypt*, *Journal of the American Oriental Society*, xxxvi, 1916, pp. 49, 50, 52 and note, the present writer calls attention to the magical words Ṭarš or Ṭâraš — better Ṭârîš — and al-Aḥmar, both evidently names of demons, occurring in certain Arabic receipts for performing the scrying ceremonies known as ḡarb al-mandal. Both these names occur also in the well-known charm of ch. xii, Lane, *Manners and Customs of the Modern Egyptians*. That the Arabic al-Aḥmar, "the Red One" is only a translation of Ṭârîš (= Coptic Ⲡⲱⲣⲱ, Ⲡⲣⲱⲣⲱ, "red") was suggested to me by Mr. W. E. Crum. The emendation ⲉⲓⲣⲱⲱⲩⲱ would mean "smoke breathing."

The church is the place of assembling of the cherubim and seraphim.

The church is the resting place of every soul.

But let us love the church like our very souls. He that is negligent of the church casteth away from himself the fear of the Lord. And he that shall attend the synaxis without having first heard all the lections, attendeth only by half, not completely. He that shall depart from the church after hearing all the lections and shall sit at the door of the church, a man of this sort [58] is *only* a half believer. He that speaketh while they are reading or singing in the church, the prayer of that man is abominable in the sight of the Lord. He that departeth from the church without first having received the peace⁷⁵ the angel of the Lord shall spend that day far from him; and no help from God is his, because he received not the peace before departing to his house.⁷⁶

But now, O my beloved, let us love the church that we may obtain the forgiveness of our sins. Let us celebrate to-day the *feast of the* archangel Gabriel, the messenger of good tidings of the eons of the light, with a spiritual feast, knowing that he is the archangel of joy and the succorer of all who suffer violence at the hands of the Devil. Let us succor the poor as we are able each one of us, in order that the archangel Gabriel may open unto us the treasures of [59] the Kingdom of Heaven. Let us keep ourselves from all naughtiness and all knavery and all bloodshed in order that we may celebrate the *feast of the* archangel Gabriel in the Kingdom of Heaven,

⁷⁵ ἀσπασμός, the kiss of peace.

⁷⁶ The faults here enumerated are strikingly common in Coptic village churches of to-day, as every traveller knows. The seeming indifference to what is going on is, however, apparently an ancient fault and not due entirely to the complete unintelligibility of the Coptic and all but complete unintelligibility of the classical Arabic in which prayers are said. But village Copts will listen any number of hours to discourses which are simple in language and content.

for this verily is joy without end. Let us put away from us these base and slanderous deeds; for we know that God and His angels look down upon us and see us in all our works, all things whatsoever we do upon earth. For sooner or later we must depart from this place of sojourn, and we shall be questioned concerning all that we have wrought, whether good or evil.

Now I desired to prolong discourse upon these matters, but I know that moderation in all things is good;⁷⁷ and, especially as the time has come for us to perform the holy oblation of the body and blood of our Lord Jesus Christ, let us finish the discourse at this place.

May God Almighty bless our god-loving Emperor who is this day in our midst, [60] and watch over him even as over the just kings David and Solomon and Hezekiah and Josiah; and may He keep the Senate and all the Council of Elders⁷⁸ of the Romans, and all the people of the city, both male and female, young and old; and may He have mercy upon our souls on the day when we shall meet Him, through the supplications and petitions of the holy archangel Gabriel whom to-day we celebrate in heaven and upon earth; by the grace and philanthropy of our Lord Jesus Christ, our Savior, through whom glory is *due*: unto himself and His good Father and the Holy Ghost, now and forever, world without end, Amen. 99.⁷⁹

⁷⁷ ΝΑΝΟΥ ΠΩΙ ΖῆΝ ΖΩΒ ΝΙΜ = πρέπει ἡ σωφροσύνη ἐν πᾶσιν. Cf. Theognis, *Elegies*, I, 335-336 μηδὲν ἄγαν σπεύδειν; Aristotle, *Nicomachean Ethics*, II, vi, 3-5 μεσότης ἐστὶν ἡ ἀρετή.

⁷⁸ ΚΥΡΟΥΣΙΑ = γερουσία.

⁷⁹ On the meaning of this cryptogram cf. the note to p. 3.

A HOMILY ON THE VIRGIN BY THEOPHILUS, ARCHBISHOP OF ALEXANDRIA

[60] A DISCOURSE WHICH OUR HOLY AND ALL-HONORABLE FATHER, APA THEOPHILUS, ARCHBISHOP OF THE METROPOLIS OF ALEXANDRIA,¹ DELIVERED CONCERNING OUR LADY THE HOLY THEOTOKOS, [61] MARY, VERY MOTHER OF GOD, ON THE SIXTEENTH OF MESORE,² THE FEAST OF HER HOLY ASSUMPTION, WHEN SHE WAS TAKEN UP INTO HEAVEN. AND HE ALSO SPAKE CONCERNING A HEBREW, LIVING IN THE CITY OF ALEXANDRIA, WHO BELIEVED ON THE CHRIST BECAUSE OF THE EIKON OF OUR LADY ST. MARY, DRAWN UPON A TABLET OF WOOD WITHIN A STOREHOUSE. AND HE ALSO SPAKE CONCERNING THE GREAT MISERY OF MAN.³ WITH THE PEACE OF GOD! AMEN! 99⁴

Of a truth the commemoration of the holy Theotokos Mary, Mother of Christ, hath dawned upon us this day! For I hear the holy prophet David crying out in the Psalms, and saying:⁵ Honorable things of thee are spoken, thou city of the great

¹ Tradition makes Theophilus, archbishop of Alexandria, the author of many discourses. Cf. Evett's edition of the *History of the Coptic Church of Alexandria*, p. 426. A homily similar to the present one is found in Budge's *Coptic Homilies in the Dialect of Upper Egypt*, 1910, no. iv, pp. 66-79, especially fol. 95 b, col. 2, fol. 96 a, coll. 1 and 2, fol. 86 b, col. 2; and both may belong to the same "Theophilus." Against the acceptance of the present homily as a genuine work of Theophilus of Alexandria may be urged the legendary character of material (p. 52 note) which the homilist represents to be of the nature of personal experience, the topographical inconsistencies regarding the city of Alexandria (pp. 118, 121 notes), and the very ordinary character of both substance and expression.

² Cf. *Synaxarium Alexandrinum*, ed. Forget, 1912, tom. ii, p. 280; *Le Synaxaire Éthiopien*, ed. Guidi, iii, pp. 335-340.

³ Apparently the great misery of people of his own time is what is meant by the homilist's editor. P. 121 seems to refer to persecution or to plague. At the time of Theophilus of Alexandria the disorders were within the church. It is impossible to say to what the title or the text refers.

⁴ For the meaning of this cryptogram see the note to p. 1.

⁵ Cf. Ps. lxxvi, 3; xlvii, 2.

King! O my beloved, is it not our Lady the holy Mary who received unto herself God the Word, Christ Jesus, our Lord? What is the city of the great King? [62] I think that it is the womb of the Virgin Mary, which became the dwelling place of the Word of the Father, when He came and dwelt in her womb nine months, and she brought Him forth upon earth.⁶ He was subject unto all things such as we ourselves, save only sin; for He sinned not, neither was guile found in His mouth.⁷ He ascended into heaven, and sat upon the right hand of His Father on high. And He cometh in His glory and judgeth the quick and the dead,⁸ and giveth unto each according to his works, whether good or evil.⁹

But now, my beloved, let us thoroughly consider¹⁰ certain qualities of this Virgin. She conceived without associating with any man.¹¹ She gave birth without suffering pain, for she *merely* brought forth¹² her first-born Son. She wrapped Him in swaddling clothes; she laid Him in a manger of beasts:¹³ Him our very God, Him the Son [63] of^{13a} God forever blessed.

⁶ His being brought forth upon earth is contrasted with His having been "begotten before all worlds," having had no mother in heaven and no father upon earth.

⁷ Cf. I Pet. ii, 22.

⁸ Cf. the creeds.

⁹ Cf. Rom. ii, 6.

¹⁰ For the meaning of $\kappa\omega \tilde{\eta}\zeta\epsilon\eta\sigma\mu\omicron\tau$ cf. p. $\delta\zeta$: $\pi\epsilon\pi\rho\kappa\upsilon\mu\epsilon\sigma\omicron\nu \epsilon\tau\eta\eta \eta\alpha\eta \epsilon\zeta\pi\alpha\tilde{\iota}$. If $\kappa\omega\zeta$ is read, it is translated "emulate."

¹¹ $\sigma\upsilon\eta\omicron\upsilon\gamma\iota\alpha$ = coitus.

¹² $\alpha\sigma\zeta\lambda\omicron\omicron\lambda\epsilon$ means "peperit," and is defined by $\alpha\sigma\mu\iota\sigma\epsilon \alpha\tilde{\chi}\tilde{\eta} \tau\tilde{\iota}\tau\kappa\alpha\varsigma$, "she gave birth without suffering pain." Peperit sed non parturivit. Cf. Harris, *Odes of Solomon*, no. xix, 6 ff.: "(The Spirit) opened the womb of the Virgin and she received conception and brought forth; and the Virgin became a mother with many mercies; and she travailed and brought forth a Son without incurring pain; and because she was not sufficiently prepared and she had not sought a midwife (for He brought her to bear), she brought forth, as if she were a man, of her own will." Cf. Harris, *Ephrem on the Gospel*, p. 31: "For there are no pangs in the case of a virgin that man has not known . . ." and Bar Šalibi's imitation (quoted from Harris): "If thou requirest proof or illustration, hear how He came forth of the Sepulchre unopened, and entered into the Parlour being shut up; so He came forth of the womb not prejudicing virginity." Cf. note 15; Ezek. xlv, 2.

¹³ Cf. Luke ii, 7.

^{13a} Beginning of Washington Ms 2.

O holy Virgin Mary, tell me of thy kinship, and of the house of thy father, and of all thy religious observances: for I think that the house in which thou now art is the heavenly Jerusalem, with thy Son, beseeching Him continually in behalf of us sinners that He may have mercy upon us: for she is sufficient to make intercession for the whole race of Adam.

Blessed art thou, holy Virgin Mary, for thou didst nourish the Christ who nourisheth us all ¹⁴ in His kindness and abundant mercy! Blessed art thou, O Virgin, for thou didst carry in thy hands Him that made us free from the sin and iniquity of the Devil! Blessed art thou, taking Him up! Blessed art thou, speaking to Him! Blessed art thou, nourishing Him with thy chaste milk! [64] O Queen and resting place of the King! O cooing white dove, cooing to thy Son in the morning!

O Joakim, truly didst thou beget a great and royal gift which became the dwelling place of Immanuel! Fortunate art thou, Joseph, blessed innocent old man, for thou wast allotted this Treasury, sealed and of Pearls.¹⁵

But who is she of whose life we speak? It is Mary, this virgin, the daughter of Joakim and Anna, of this chosen line, this holy root. O Joakim, great is thine honor; and all the gen-

¹⁴ Cf. *Odes of Solomon*, no. viii: "My own breasts I prepared for them that they might drink my holy milk and live thereby"; and no. xix: "The Son is the cup, and He who was milked is the Father: and the Holy Spirit milked Him."

¹⁵ It is the doctrine of the perpetua virginitas that is here alluded to. Cf. Ezek. xlv, 2. There is also some allusion to that strange Talmudic legend of Joseph "the Sabbath-keeper" which will be found in Wünsche, *Der Babylonische Talmud*, 1886, vol. I, p. 163, or Tractate Shabbath, fol. 119a. Cf. Günther, *Die Christliche Legende des Abendlandes*, 1910, p. 83, where, however, it is misunderstood. According to this legend a certain gentile sells all his worldly goods and buys with the proceeds thereof a pearl of great price (cf. Matt. xiii, 46). He does this fearing that his Jewish neighbor, Joseph the Sabbath-keeper, will inherit all his property. The fear is justified by events; for the gentile loses the pearl, it is swallowed by a fish, and Joseph obtains it by happening to buy the latter. Perhaps in the phrase "royal gift" there is a similar allusion to the Egyptian tribute of Jehoiakim mentioned in II Kings xxiii, 35.

erations that come after thee shall call thee blessed; for thou didst become father of our Lady, the holy Theotokos Mary.

And now, O Messiah, [65] God of truth, do thou graciously grant us thy Holy Spirit that we may utter a few words of praise to the honor of this virgin.

But let us, O my brethren, keep ourselves holy unto the Lord like this holy virgin Mary. And above all let us cleanse our body and our heart and free ourselves from every care of this life, knowing that we are going up into the hands of the living God and into no human hand.¹⁶

Oh the virginity, purity, at once of body, soul, and spirit, the gift of the Holy Spirit! Oh the virginity which cleanseth the whole body and purifieth it from the destruction of the Devil and his evil snares! Oh how many virtues doth virginity produce! Who, having put thee on, hath ever been confounded?

But virginity¹⁷ is this, my [66] beloved: that each one keep his couch undefiled upon the Sabbath and the Lord's Day¹⁸ and every feast-day and every day of the synaxis, according to the canons of our holy apostolic fathers;¹⁹ in addition, *during* the Quadragesima and the two fasts²⁰ and all the feasts of the Lord.²¹ Oh I beseech you, my brethren, let us put on the name of the virginity of this maiden, this holy virgin, lest²² our lamp be extinguished in our hands and we be put outside the door of that bridal place whose joy shall not turn to grief!²³

¹⁶ Cf. Hebr. x, 31.

¹⁷ Here, at least, chastity, not virginity is meant.

¹⁸ Sabbath and the Lord's Day of course were never confused in Egypt until the advent of Scotch Presbyterian influences. Even the Arabic language bears witness to the true Christian tradition: *jôm es-sabt* is the seventh day, and *jôm el-'ahad* the first day, of the week.

¹⁹ I am unable to identify this reference.

²⁰ *I.e.* the paschal fast, at that time separate and beginning on the Friday before Palm Sunday, and the fast of Jonas, or of Nineveh, occurring one week before Lent.

²¹ *I.e.* all the feasts commemorating events in the life of our Lord.

²² **ⲡⲓⲛⲁⲧⲉ** "lest," as often in the homily.

²³ Cf. Matt. xxv, 8.

But the oil which is in the lamps is mercy toward the poor and needy and the orphans, according to the word which the scripture of James saith in the Catholic Epistles: But pure service and undefiled [67] before God the Father is this: to visit the fatherless and the widows in their afflictions and keep himself unspotted from the world.²⁴

And he saith further: The double-minded man is unstable in all his ways.²⁵ Then how great is the trouble which shall be ours, my beloved! For I think that the distraction which shall be ours is at the time when the man lieth down for his *last* illness, and is distraught, thinking of all the things in which he hath been engaged and the evils which he hath done. Thou art distraught because the things²⁶ which pursue thee are about to torment thee in the ways,²⁷ till thou come to adore the Judge of truth, Jesus the Christ. Thou art distraught because, after another brief space, thou sayest thy say in faltering accents.²⁸ Again after a little the fever consumeth thy whole body by reason of the distress which is about to encounter thee. Thou art distraught because, after a space, [68] the Powers of Darkness shall hurry thee out and shall not let thee enjoy thy labors. Now inasmuch as we know these things, O my beloved, that after a time however long death troubleth us, let us prepare ourselves well, ere the messengers of death summon us and trouble us.

But I beseech you, beloved! What is our profit, wasting day after day, month after month, year after year, until the Day of the Lord cometh upon us like a snare! For it surely cometh upon the dwellers over the face of the whole earth. Let us prepare ourselves well lest we be sorely troubled and come to grief

²⁴ Jas. i, 27.

²⁵ Jas. i, 8.

²⁶ Diabolical creatures which beset the road on which the soul must travel. Cf. p. 47.

²⁷ The word "ways" is thus literally understood.

²⁸ Referring to the gasping utterance of the dying.

and great wretchedness in the day of our distress. For the Lord saith in the gospel: If the man gain the whole world and lose his soul! Or what shall the man give in exchange for his soul? ²⁹

[69] But give ear to me and I will relate to you this example, wonderful besides being true.

Behold a man, if he dwelleth in a house, whether, being asked for the rent, *he payeth*, or payeth nothing at all, nevertheless he hath dwelt many days in the house.³⁰ If that man inhabiting the rented house be wealthy, you find him sitting in the house, his mind at ease. For, after a certain time, the landlord cometh and findeth his rent ready for him and taketh it without *hearing* any excuse. Then the landlord rejoiceth that he hath found what he sought; and thus there is joy and gladness on both sides.

But if that man inhabiting the rented house is poor, you find him sitting grieved in his mind and sighing because of three things which are these: grieving, on the one hand, for the life of his children, lest they die of hunger and leave him; and, [70] moreover, because of the rent of the house; and his dying in poverty, and his wretchedness. These are the reflections of the poor man.

And then, if the rent of the house is due, the landlord seeketh that which is his; and, if the man findeth it not, the landlord casteth him forth in anger and distress; and the man is troubled, seeing his goods cast out of the door of the house. Behold, brethren, the trouble that cometh to him: for he walketh about by night and by day, seeking a house to live in. If no man receive them because of his untrustworthiness, yet another great trouble of mind settleth upon him.

²⁹ Cf. Matt. xvi, 26.

³⁰ This sentence is unclear or possibly corrupt. From the context it would appear that the reference is to paying rent in advance or otherwise.

This verily is the manner of the wretched man, when his time slippeth from him without his knowing it: God casteth him out of his house, which is his wretched body; and he encountereth weeping and gnashing [71] of teeth, if he continueth wasting day after day: one day committing adultery, with a woman not his own; one day stealing, taking what is not his own; one day hating his brother; one day slandering his neighbor, saying that he might give so-and-so much *to the church*; ³¹ one day coveting things which are not his own; one day speaking vain words out of his mouth; one day making balances of deceit; one day taking away the hire of the laborer from him; one day sitting idly; one day gazing wickedly after the women, with lustfulness and a shameless eye; while the Lord saith: Every man that is in uncleanness and those from whom the issue runneth, ye shall put out from the congregation, and I shall come and be in your midst, saith the Lord.³² If God hath given charge concerning these persons, then the more we wretched sin- [72] ners ought not to be heedless, O my beloved, like those foolish virgins, wasting day after day until that Day of the Lord cometh upon us suddenly. He cometh, saith He, upon those that dwell upon the face of the earth. Knowest thou not, O wretched man, that, upon the day in which God formed thee, He gave sentence against thee, saying: Dust thou art and thou shalt return unto the dust according to thy manner.³³

But if the number of thy days be fulfilled before thou repent, the messengers shall trouble thee in thine inward parts, and the . . .³⁴ flow from thy mouth like fire, and thy whole body be agitated,³⁵ and thy countenance be changed, and thine

³¹ ΟΥ ΜΝ ΟΥ, "what and what," "so and so much." Cf. Zoëga, *Catalogus*, 527.

³² Cf. Levit. xv, 11 f.

³³ Gen. iii, 19.

³⁴ ΘΜΟΝ perhaps for ΖΗΟΝ, heat.

³⁵ ΘΩΛΞ is of uncertain meaning in this connection.

eyes see them that are about to pursue thee with torment and troubling, and thy hands become weak, and thy fingers become changed, and thou becomest troubled and terrified at all them that shall see³⁶ thee. Oh wretched man that I am! Who shall deliver me out of the body of this death! But thanks be to God [73] who shall give us the victory through Jesus Christ.³⁷

But now, O my beloved, let us keep ourselves ready at all times lest we be required when we know it not and curse the day in which we were born into this world.³⁸ Ye know that when we die we take nothing with us to the tomb. But whether it be a good thing which we have wrought or whether it be an evil thing, we find all of them all in front of us, even as it is written in the scriptures. For the psalmist David saith: Thou art He who shall give each one according to his deeds.³⁹ Or knowest thou not, O foolish man, that three cubits of earth are thy house forever! What doest thou with all these buildings and these lofty houses and these great pictures, which thou, departing, leavest to others? And they that dwell therein shall not think of thee. How long dost thou gather for others? And they are thine enemies who are to inherit them forever. Dost thou not know that thou camest into this world naked, and [74] that naked thou shalt go hence? Thou camest out of the womb of thy mother, weeping; and thou shalt depart, weeping and thyself bewept.

Behold then, my beloved; because of the multitude of our sins I have mentioned these things to you to-day at the feast of the Queen and Mother of our Life, our Lord Jesus Christ, who hath gathered us together to-day at the commemoration of His virgin mother. Let us then bring good fruits and

³⁶ Or else, reading *ⲛⲧⲉ*: a *cause of* troubling and terror to "all them that shall see thee."

³⁷ Cf. Rom. vii, 24; I Cor. xv, 57.

³⁸ Cf. Job iii, 1.

³⁹ Cf. Ps. lxi, 12.

satisfy God therewith and His virgin Mother. For the Lord will not bless us for having come into this holy place to-day, being in these great sins, each man according to his manner and each woman according to her deed; but if the Virgin beholdeth the fruit of the Holy Spirit to have increased in our members—which is this: love and mercy and joy, peace, [75] long-suffering, kindness, goodness, faith, temperance, continence—for these of this sort, he saith, the law is not against them, they that are of Christ Jesus having crucified the flesh, and the passions and the desires: saith the tongue of Paul,⁴⁰ the fragrance.

Let us raise our hands to the heaven and beseech our virgin mother, St. Mary, our ambassadress; for she is powerful; and she will exhort her only-begotten Son, Jesus Christ, in behalf of all of us, that no famine nor pestilence descend among us; and she will keep us from the Evil One, the crafty wicked one, who leadeth astray the whole world.

O our Lady-Mother Mary, Queen and Mother of God in truth, we know indeed that thou art nearer to God, thy beloved Son, than all the saints.[76] When thou dost supplicate Him in our behalf He is just in everything and holy; and He will forgive us all our faults and our negligences, and enable us to do His will, ere He requires us out of this dwelling-place.

Behold now these things we have spoken to the honor of St. Mary, the very mother of God. But let us return to the subject which now lies before us, and say a few words of praise to the honor of Our Lady, the holy Theotokos, Mary, according to the measure of our poor ability.

It befell at the feast of Our Lady, the Queen of all women, St. Mary—since we celebrate her feast once a year, on the day of her holy assumption, which is the sixteenth of Mesore, in

⁴⁰ Cf. Gal. v, 22–24.

the manner which our fathers of blessed memory have handed down to us, according to the word of the psalmist, our father David: [77] The things which we have heard *and* have known, the things which our fathers have said unto us, have not been concealed from their children, from another generation: telling the praises of the Lord, and His mighty deeds and His wonders which he hath wrought.⁴¹

It befell, as the people of the true faith, assembled in the church at the time of the synaxis, in order that we might partake of the mysteries of the Christ, at the most solemn moment of the synaxis: behold a Hebrew⁴² came to us during the synaxis, into the midst of the church of the Christ, we being in the act of performing the awful oblation, each of us having shed a multitude of tears for his sins, that he might obtain the forgiveness thereof before he should come to adore the Tribunal which is no respecter of persons — that *Tribunal* before which all of us must stand and render account for the things which we have done, whether good or evil — Woe to us if we repent⁴³ not ere He come, the Christ, who is the strictest

⁴¹ Cf. Ps. lxxvii, 3-4.

⁴² Cf. note 1. Günter, *Die Christliche Legende des Abendlandes*, 1910, cites a number of interesting parallels to our story. (a) A Jew becomes Christian upon seeing the host upon the altar to be in fact real flesh and blood (p. 159, from Schönbach in the *Wiener Sitzungsberichte*, 1908, 156, pp. 50-70). (b) Certain Jews in the city of Toledo once abused and marred a figure of the Christ. One day, on the feast of the Assumption of the blessed Virgin, a cry of pain led to an investigation and to the discovery of the crime (p. 41, from Willame [?] Adgar of the 12th cent., in Förster's *Altfranzösische Bibliothek*, 1886, no. 9, ed. Karl Neuhaus, p. 11). (c) At Lidda, near Diospolis, certain Jews had wished to dispossess Christians from a building which they had sold them and which they were unwilling for them to use as a church. The miraculous appearance of an image or picture of the Virgin frightened the Jews away (p. 40 f., from Boto von Prüfening, ed. B. Pez, 1731, p. 20). (d) A picture of Christ at Constantinople is thrown by a Jew into a deserted pit; and as punishment his bowels gush forth; but the picture is found to be unsoiled (p. 41, from Adgar, 37). These stories of the desecration of images by Jews are supposed to have reached the West through the Crusades. On stories of bleeding images see Sébillot, *Le Folk-Lore de France*, 1907, vol. iv, p. 389.

⁴³ Or else, "woe unto us lest He, the Christ, come . . ."

of accountants, [78] and make reckoning of our accounts; and we shall give account even as to a single idle word which we have uttered.

But that Hebrew man took a crowd from among those who were within the church, and took them away to the *augustalius*⁴⁴ to make them work for him without pay; and the church then became deserted.

But I, Theophilus, prostrated myself upon my face before the altar, and wept at the scattering which had overtaken the flock of the Christ. While yet prostrated and weeping, behold an angel of the Lord came and stood at the east of the altar, and called out to me thrice: Theophilus, Theophilus, Theophilus! Attend to me, and pasture the sheep over which God hath given thee charge! And when the *synaxis*^{44a} [79] hath come to an end, betake thee to the episcopal residence.

And as he spake these *words* to me I saw him vanish from sight; and I went, doing in accordance with the saying of the angel.

At that moment Cyrillus was in the episcopal residence, reading in the holy scriptures, in the teachings of our fathers of blessed memory, who were before us. For he was the son of my sister, after the manner of this world. I had reared him in every piety, walking as a saint in all the commands of the Lord. Now when I told him of the matter he marvelled at what had happened. And thus we continued to give praise unto God who alone performeth wonders.

And in those days there was a storehouse, a little south of the city, and a Christian used to live therein. [80] And that Hebrew, of whom we spoke a little time before, arose and went and offered a higher rent than⁴⁵ the Christian and thrust him out of the storehouse. And the Christian, when he had loaded up

⁴⁴ *Ἀὐγουστάλιος*, *praefectus augustalis*.

^{44a} End of Washington Ms 2.

⁴⁵ Or "raised the rent for."

his little children in haste and his goods, departed, not knowing whither he was to go. And, because of the perturbation which was upon the Christian and his little children, he forgot somehow a little tablet of wood, very precious, upon which the eikon of our virgin Lady was drawn, set up on top of a wall within the storehouse. So the Christian forgot it and departed and left it behind.

But the godless Hebrew brought in some workmen to have them clean the storehouse before he should dwell therein according to the wish of his [81] heart.

The workmen looked and saw the tablet of wood, set up on top of the wall, the eikon of the Virgin being drawn thereon. And they took it, and saluted it, and embraced it, and kissed its hands and feet⁴⁶ and continued to salute it a long time, pressing it to their bosoms in great faith.

But when the Hebrew saw them saluting it he became angry, and he came in unto them in great wrath and with threatening. And he said to them: What is this to which ye are paying homage and which ye are kissing?

They answered, saying to him: This is the eikon of St. Mary, the mother of the King of truth, Jesus Christ our Lord, who was crucified for us, and rose from the dead on the third day according to the scriptures, and afterward appeared to His disciples upon the Mount of Olives.

And the Hebrew, hearing these things from the workmen, [82] and seeing the eikon of the holy Virgin Mary in their hands, they bowing down thereto, he, the godless Hebrew, became very wroth, and seized the tablet of wood in their hands, and shattered it, and brake it into small pieces, and cast it into a basket filled with ashes,⁴⁷ and made one of the workmen

⁴⁶ In token of reverence; cf. Peyron *Lex.* and Zoega *Catal.* 122.

⁴⁷ Cf. the baskets still used in Egypt by workmen in excavating ruins.

take up the basket, saying to him: Take up this in the bottom of which is this tablet of wood, on which the mother of this Nazarene is drawn, and take and empty them into the water.⁴⁸

Believe me, brethren, for believing and very god-fearing men testify unto me. When the workman took up the basket, blood flowed continually from the basket in which was the eikon of the Virgin, which the Hebrew had destroyed, so that the body of the workman [83] was soaked with blood from the blood of the eikon of the holy Virgin Mary in the bottom of the basket, so that everyone that saw him marvelled at the matter.

As he went out and passed a little eastward of the city, there met him certain believing rulers of the city; and, when they saw the basket dripping blood down upon the ground, they seized him, wishing to torture him, and saying to him: Thou hast slain a man and hast taken his money in order that thou mightest become rich; and thou wishest to take his body and throw it into the water.

But the workman wept, saying: Woe is me! Would that it had only been a man of our kind that I had slain, and I would give my blood for his! But the blood which ye see is that of the eikon of our Lady, the Holy Theotokos, Mary, whose womb [84] did carry Him who nourisheth us all with his love, Him who hath made man and everything which is, visible and invisible. But behold she is at the bottom of the basket which ye now see me carrying. A Hebrew shattered her eikon and gave it me to carry, saying: Take it and cast it into the water with these ashes.

But the honorable rulers, when they heard these things

⁴⁸ *I.e.* most naturally into the *Flavius Novus*, or else Lake Mareotis near which the store-house lay (p. ٥٥); but vid. p. ٦٦, where the workman is made to pass to the east of the city, and p. ٦٧, where it is said to be in the Caesareum at the north of the city.

from the workman who had the basket dripping with blood, seized him and took him to the episcopal residence, to my unworthy self; and there were other bishops staying at that time with me, we wishing to keep the feast of our Lady the queen and mother of the King of life. Thereupon, when they had come to me I brought up, out of the basket the tablet of wood upon which the picture of the Virgin was drawn. Believe me, my brethren: As I gazed at the face of the picture — I and the bishops [85] which were with me — we saw its countenance to be sad, as if weeping tears of blood.

And when we saw it thus we picked it up and took it in to the Church of the Christ, it being the feast of the Virgin, and a great multitude being assembled at her holy-place, since we were keeping her feast on the day of the commemoration of her holy assumption. The circumstances being thus, we took a portion of excellent water and of fragrant oil and washed it with some of these, and put the fragments together, and set it up upon the wall above the table. And believe this, moreover: It remaineth even unto now, and *it shall remain* world without end. And every man that is in divers diseases and they that are possessed of devils, and they that writhe — in a word: anyone that hath any disease — if they salute this eikon of the Virgin in faith, obtain good health and restoration.

And thus we held a great general synaxis⁴⁹ [86] in honor of our Lord Jesus Christ and His virgin Mother.

But I sent and brought that Hebrew unto the church, and I said unto him: My Son, go and weep for thyself, for thy chastisement is great before God, O foolish one, on the day when He shall require thee! Fearest thou not God in whose hand is thy soul? Hast thou dared to commit this great abomination, to shatter the eikon of the holy Virgin Mary, the mother of our true

⁴⁹ Terminus technicus.

God, Jesus Christ? And as I continued to speak with him by the word of God he repented before me and I instructed him, and I reminded him of the chastisements, saying to him: Be-think thee of thy sins, my son. After a little thou shalt depart from the body and shalt be as though thou hadst not been born into this world at all. And if thou repent not [87] before thou diest thy dwelling place shall be the abode of all the sinners, and thou shalt come into the place which the Eternal never visiteth. And even if thou art a Jew, be not godless. And *I also said*: God is merciful; He will forgive thee, since the holy Virgin Mary was from among the Jews. And *I also said*: Surely God expecteth thy repentance; otherwise he would have brought His wrath down upon thee from the hour when thou didst shatter the eikon of His virgin mother. For thus saith the law: Anger, and wrath, and tribulation, and anguish upon every soul of man that worketh evil, that of the Jew first, and the Greek also.⁵⁰

While I was saying these things to him, his mind received illumination; and he spake *thus* to me: My lord and father, if I am worthy let thy mercy be vouchsafed me, and do thou make me a Christian, together with my wife and my children; and perchance God forgiveth me [88] that which I have done.

But I said unto him: By ⁵¹ to-morrow, the Lord's day, come to me, God willing, unto the church, and I will baptize thee and thy whole household, in the name of the Father, and of the Son, and of the Holy Ghost.

And upon the morning of the Lord's day I arose and went to the church to hold the general synaxis. And as I entered into the holy place I extended my hands toward the merciful God, Jesus Christ, and prayed, saying: O God, forgive me, for I am a thing of dust and ashes. O God, the only-begotten

⁵⁰ Cf. Rom. ii, 8-9.

⁵¹ *I.e.* "not later than to-morrow."

Son, who art in the bosom of thy Father, mayest thou hear me this day, even me, thy servant, and watch over thy flock of sheep, that the wolf seize not any from among them.

And as I ceased, having finished the prayer, the Jew came into the church and said unto me: My father, if it be the will of God that I become a Christian, let His will be done; for the Lord is kind and merciful, and forgiveth [89] me if I repent concerning what I have done; for He desireth not the death of the sinner, so that he may turn about and live.⁵²

Then I said to him: Dost thou believe with all thy heart that the Christ is the Son of God? He answered: Yea, verily, I believe that the Christ is the Son of God. I said to him: Believest thou on the Trinity, the Father, and the Son, and the Holy Ghost? He answered: I believe, my father. Help thou mine unbelief!

And afterward I recited to him many passages of the Scriptures. But he believed *rather* because of the great wonder which had proceeded from the eikon of the holy Virgin Mary.

And thus I baptized him and everyone with him, in the name of the Father, and the Son, and the Holy Ghost; and he became in very truth a Christian man; and I gave him of the mysteries of the body and the blood of Jesus Christ; and I let him depart [90] in peace.

But within the space of three days report was brought to me that he had found rest and gone to the Lord; and was reckoned to the number of the Christians. God forgave him all his sins, and He forgave him *even* the sin of the *breaking of the eikon*; according to the word of the Apostle, saying: I obtained mercy in the things which I did, being ignorant, in unbelief.⁵³

⁵² Cf. Ezek xxxiii, 11.

⁵³ Cf. I Tim. i, 13.

I have related these things to you,⁵⁴ my beloved, to show you this thing: Let us guard ourselves from every sin. For if the image of the Emperor of this world, when painted and set up in the midst of the marketplace, becoming a protection to the whole city, and if violence is committed against any one, and he goeth and taketh hold of the image of the Emperor: *then* no man will be able to oppose him,^{54a} even though the Emperor is *naught but* a mortal man; and he is taken to a court of law. Let us, therefore, my beloved, honor the eikon [91] of our Lady the veritable Queen, the holy Theotokos Mary, the mother of our God, Jesus Christ, and love the church, the house of God, and visit it promptly morning and evening, with perseverance, even as it is written: I will praise thee daily, I will praise thy name forever and forever,⁵⁵ that we may obtain mercy in His presence in the day of our sore distress.

And so I caused to be torn down the storehouse, in which was found the tablet of wood upon which was drawn the eikon of the Virgin, and I made it into a great caravansary; and it became a hospice for strangers. This is now the one in the Caesareum⁵⁶ of the city of Alexandria; and it remaineth unto the present day. And if any man that hath any disease be brought to that caravansary and be made to lie down therein at the place where is⁵⁷ the eikon of the Virgin, he findeth health forthwith through the prayers of the Virgin Mary, the mother of our Lord Jesus Christ.

But now, O my beloved, let us not be heedless of the words [92] of life which I have supplied to you, according to the measure

⁵⁴ Literally, "to your charity."

^{54a} Cf. Tacitus, *Annales*, III, 36.

⁵⁵ Cf. Ps. cxliv, 2.

⁵⁶ This building lay in the northern part of the middle portion of the city, far from the place of the storehouse as given on p. $\overline{\text{O}}\overline{\text{E}}$.

⁵⁷ But we are told on p. $\overline{\text{H}}\overline{\text{E}}$ that the image remained in the church above the table.

of my littleness having told you everything, and the manner in which it occurred, to the glory of God and His holy Virgin mother, Mary.

I had wished to speak yet more; but, because of the weakness of the hearers, we have *merely* reminded you with a few words, in order that we may all obtain mercy in the presence of the Lord.

But now, brethren, let us combat ourselves ever; for we know not the hour when we are required. Yea, we see our fellow-members snatched away daily by death; yet we perceive not. Therefore I say unto you, as a good father, bluntly, that these great troubles are to-day upon us because of our transgressions and our unnatural practices.⁵⁸ Doth a day never dawn, brethren, on which we say: Why were we born into this world? Do ye not know that, after a little, books shall be spread out, and all our shortcomings and our negligences, and all our sins of carelessness shall be revealed: [93] those of the day and those of the night?⁵⁸ Bethink ye of the fire that is

⁵⁸ ΠΑΡΑΦΥΣΙΣ, "unnaturalness," which our homilist gives as the cause of divine visitation in the shape of persecution or pestilence, can hardly be taken here in a general sense. Cf. below, p. 46, the words ΜΑΛΑΚΟΣ, Ρῆῆκοῦτῆ ἡν ἡζοοῦτ (= μαλακοί, ἀρσενοκοῦται, cf. I Cor. vi, 9). Cf. Crum, *Catalogue of the Coptic Manuscripts in the British Museum*, no. 198, BMMsOr no. 3581 A (26) fol. 1:

ΕΤΒΕ ΟΥ ΝΓΑΙΣΘΑΝΕ ΑΝ ΧΕ ΕΚΦΟΟΠ ΤΩΝ Ω ΠΡΩΜΕ ΕΤΜΟΥΟΥΤ
 ΜΜΟΦ ΜΑΥΑΛΦ ΖΝ ΝΕΖΒΗΥΕ ΜΠΑΙΒΟΛΟΣ ΜΝ ΝΣΑ ΨΝΟΒ ΝΖΗΛΙΚΙΑ ΑΥΩ ΜΝ
 ΝΣΑ ΠΙΧΡΟΝΟΣ ΕΚΔΟΟΛΕ ΜΠΕΣΧΗΜΑ. ΜΗ ΕΚΟΥΗΖ ΜΝ ΝΑΛΙΜΩΝ ΕΚΕΙΡΕ
 ΝΝΕΥΖΒΗΥΣ (last six words repeated) ΜΗ ΕΚΟΥΗΖ ΑΝ ΜΝ ΖΕΝΑΓΓΕΛΟΣ ΑΥΩ
 ΖΕΝΣΗΝΗ ΕΥΟΥΑΛΒ. ΑΥΝΕΧ ΠΣΑΤΑΝΑΣ ΕΒΟΛ ΖΝ ΤΠΕ ΧΕ ΑΡΚΩΤΕ ΝΣΑ
 ΘΕ ΝΡΝΕΦΒΟΤΕ (lege ΝΝΡΕΦΡΒΟΤΕ) ΝΓΑΛΥ ΔΕ ΖΩΦΚ ΑΥΩ ΝΓΧΟΚΟΥ
 ΕΒΟΛ ΖΝ ΜΠΑΡΑΦΥΣΙΣ ΝΣΕΧΙΤΚ ΕΖΟΥΝ ΕΜΑΥ. ΕΦΧΕ ΦΙΠΕ ΠΕ ΧΕ ΝΑΙ
 ΦΙΠΕ ΠΕ ΣΩΤΗ ΕΡΟΟΥ ΕΙΕ ΦΙΠΕ ΝΟΥΗΡ ΠΕ ΑΛΥ ΦΙΠΕ ΔΕ ΕΤΜΑΛΥ ΠΡΩΜΕ
 ΝΑΚΑΘΑΡΤΟΣ ΕΤΜΕΕΥΕ ΕΝΑΝΑΛΙΜΩΝ ΝΝΑΥ ΝΙΜ ΑΥΩ ΕΤΜΕΕΥΕ ΑΝ
 ΕΝΑΝΑΓΓΕΛΟΣ ΝΟΥΟΥΝΟΥ Ν[ΟΥ]ΩΤ.

"Why perceivest thou not where thou art, O man that slayest thyself with the things of the Devil, at such an advanced age and after wearing so long the habit of a monk? Dost thou dwell perchance with the devils that thou doest their works? Dost thou not dwell with angels and holy brethren? Satan was cast out of heaven because he inclined

not quenched, and of the worm that sleepeth not, and of the tears that well from the eyes of our souls, which are to have no end, and ceaseless weeping.

What wilt thou take when thou goest out of this world, O beloved brethren, except thy sins and thy transgressions? Knowest thou not, O wretched man, that three cubits of earth are thy house for eternity?

But thus are we, O brethren, in this place of sojourn, that when we see a man from among our relatives dead and being carried out to the tomb — or even if he be a stranger — we are wont to speak thus: Behold the glory of man and its dissolution in the tomb! Others, of the wise ones, say: To all of us it needs must be in the manner of this one.

If, on the one hand, he hath wrought a little of good, he findeth it in the presence of the Judge of truth. But if he be a man without compassion he seeth all the evil things — I mean the powers of darkness — rank on rank, marching along with him until he heareth his sentence at the hands of God.

But now, O my beloved, whether it be a good deed or whether it be an evil deed, they shall march [94] before us all until we *come to* adore the Judge of truth. For He saith in the Gospel according to John: They that have done good deeds unto a resurrection of life, they that have done evil deeds unto a resurrection of judgment.⁵⁹

to the way of workers of abomination. And shalt thou do them thyself and accomplish them in unnatural ways and be admitted there? If it is a shame to say these things, a shame to hear them, then how great a shame is it to do them! Be then thou ashamed so as not to do them, O unclean man, that thinkest of the things of devils ever, and thinkest not of things of angels for even a single hour!"

Cf. a homily by a disciple of Shenute, Crum, *Coptic Manuscripts in the John Rylands Library*, no. 70. Cf. Milman's note no. 200 to Gibbon, ch. xlv. Cf. M. H. E. Meier in Ersch and Grüber's *Encyclopädie*, 1837, iii, 9. Cf. Burton, *Thousand Nights and a Night*, vol. x, pp. 224 ff.

⁵⁹ Cf. John v, 29.

But, my beloved children, let us receive instruction ere all instruction hath ceased among us. Let us prepare ourselves well lest we be sorely troubled. Let us ever pray to God with supplications and tears, and He will hear our petitions and forgive us. For the king of this world, if he becometh impious, is not a king but a tyrant from that time on; and every man that liveth in these things which I am now about to name is not a Christian in truth but it is a false name that he beareth, like Ananias and Sammeas⁶⁰ in Israel or again like Zedekias and Achias whom the king of Babylon slew, according to the word of Jeremiah the prophet.⁶¹

But now let us guard ourselves from unbelief toward the miracles of God and His saints, especially *those of* His virgin mother, Mary, [95] in whose holy-place we are this day assembled to give glory to the King of truth, Jesus Christ our Lord, who was born to us out of the womb of this virgin, the commemoration of whose holy assumption we make to-day, and the manner in which God did satisfy her with every good thing.

Now I wished to prolong my discourse concerning these things, but, since the time is far spent, let us send up offerings of praise, and mercy, and love, and all wisdom. And let no fornicator, nor adulterer, nor effeminate,⁶² nor bed-fellow of men, nor thief,⁶³ nor covetous person, nor slanderer, nor false brother and friend, nor lover of vainglory⁶⁴ — let not one among them that I have named resort to the holy communion of the mysteries of the Christ unless he purify himself before he partake of them, that he may not become guilty of the body and the blood of the Lord.⁶⁵ For thus saith the chosen vessel Paul:

⁶⁰ Cf. Tobit v, 14.

⁶¹ Cf. Jer. xxxvi, 21 (Hebr. xxix, 21).

⁶² **ΜΑΛΛΑΚΟΣ.**

⁶³ According to the unemended text "murderer."

⁶⁴ Cf. I Cor. vi, 9 f.

⁶⁵ Cf. I Cor. xi, 27.

For this cause many among you are sick and weak, and many do sleep.⁶⁶ And furthermore: For if we examined [96] ourselves we should not be judged. But being judged of the Lord, we are chastened that we may not be condemned with the world.⁶⁷ Wherefore, my beloved brethren, be ye steadfast and unmoved, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.⁶⁸ For whatsoever a man shall sow, that it is which he shall also reap; ⁶⁹ even as it is written: For he that soweth of his flesh, shall of the flesh reap corruption; but he that soweth of the spirit, shall of the spirit reap eternal life.⁶⁹

Through the supplications and the prayers of our Lady, the holy Theotokos, Mary, through the grace and the benevolence of our Lord Jesus Christ, from whom is glory to himself with His good Father and the revivifying, consubstantial Holy Spirit; now and forever, world without end! Amen! 99⁷⁰

I am John, the humble priest, the son of Kollothos, of [the Monastery of] St. Merkourios, and steward of [the Church of] the archangel Gabriel. [Oh may there be] intercessions and prayers [for me]!

It was written on the fourth of the month of Paremhot [in the] second [year] of the [current] indiction [in the year] six hundred and ninety after Diocletian [and] in the year [of the Saracens] three hundred and sixty-three.⁷¹

⁶⁶ Cf. I Cor. xi, 30.

⁶⁷ Cf. I Cor. xi, 31 f.

⁶⁸ Cf. I Cor. xv, 58.

⁶⁹ Cf. Gal. vi, 7, 8.

⁷⁰ See the note to p. 3.

⁷¹ Though Greek words are used, the order is Coptic; and the Greek inflectional endings must be disregarded.

[SECOND COLOPHON]

Through the zeal and solicitude of our God-loving brother Sisinnios, son of the blessed Philotheos, the ship-owner, he hath himself borne the expenses of this book by his own labors. He hath deposited it in the Church of the Holy Archangel Gabriel,¹ of the city of Esneh, in order that the God of the Archangel Gabriel and of our Virgin Lady and of the Venerable Carpenter may bless him and his wife and his children and everything that is his: in the manner in which he blessed Eudronios and Kesaria, his wife; and as he blessed our patriarchal fathers, Abraham and Sarah, Isaac and Rebecca, and Jacob and Leah and Rachel; and bless him like Dorothe and Theopistos;² and preserve him in his orthodox faith till the last breath—for this alone it is for which we hope—and bless every undertaking in which he is engaged; and make him worthy to hear the joyful voice: Come unto me, ye blessed of my Father, and inherit the kingdom which hath been prepared for you since the foundation of the world!³ So be it. Amen.

¹ The Church of the Holy Archangel Gabriel of the city of Esneh is not found among the twenty-two churches of Gabriel in Egypt recorded by Abu Šālih (Evetts and Butler, *Churches and Monasteries of Egypt*, 1895, p. 362), who, however, wrote over two hundred years later than our manuscript. According to the two colophons this church of St. Gabriel belonged to the Monastery of St. Merkurios in Esneh.

² Dorothe and Theopistos are doubtless intended for Dorotheos and Theopiste, concerning whose pious devotion of their wealth to charity, as followers of the Holy Archangel Michael, mention is often made. The British Museum Ms. Or. 7021, pp. 47-79 (Budge, *Miscellaneous Coptic Texts in the Dialect of Upper Egypt*, pp. 365-403, 918-938. Cf. Budge, *Coptic Martyrdoms in the Dialect of Upper Egypt*, pp. 47, 929; Budge, *St. Michael the Archangel*, p. xviii and indices; Wüstenfeld, *Synaxarium*, p. 112, where we find the names: Theodorus and Theopista) affords a detailed and lengthy account of their deeds, in the course of an encomium of Theodosius, Archbishop of Alexandria, on St. Michael, the Archangel.

³ Cf. Matt. xxv, 34.

[A MAGICAL TEXT]⁴

I invoke thee, God, Lord¹ of the whole universe and of the
 world,
 Which is beneath the heaven,
 God of the soul,
 That keepeth the bodies,
 That blesseth² them that labor in distress,
 That is great,
 That is exalted upon the midst of the sea,
 That establisheth them³ all,
 And that ruleth them.
 For it is thou that art above them all,
 Father of the universe,
 Without thee nothing is,
 God, that giveth hope,
 Eternal,
 Father of the everlasting,

¹ Or, "God, Theos."

² *I.e.*, by "sealing" with the sign of the cross.

³ *I.e.*, the seas.

⁴ Coptic amulets are comparatively rare, considering the magical tendencies of the Egyptian people and the abundance of Abyssinian amulets, many of which show Coptic influence. Crum, *Catalogue of the Coptic Manuscripts in the British Museum*, 1905, Nos. 316, 317, 369, 370, 371, 372, 373, 524, 525, 526; Crum, *Catalogue of the Coptic Manuscripts in the Rylands Library at Manchester*, 1909, Nos. 100, 101, 102, 103, 104, 105, 111, 467; *Aegyptische Urkunden aus den Königlichen Museen zu Berlin*, 1904, I, Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 22, 23, 24, 25; Krall, *Koptische Amulette (Mitteilungen aus der Sammlung der Papyrus Erzherzog Rainer, V)*, 1892, Nos. 65, 78, 2434, 2435, 2436, 17354; Crum, *Coptic Ostraka*, 1902, No. 490: are the only examples which I have seen. For Abyssinian amulets see the present writer's articles in *Zeitschrift für Assyriologie*, xxiii, xxiv, xxix, and in Hastings' *Encyclopedia of Religion and Ethics*, sub voc. Charms. The "ring-signs" and other elements are Hebrew, cf. *Journal of the American Oriental Society*, xxxi, part 3. They are found in a Greek papyrus of the 4th-5th cent.: Kenyon, *Greek Papyri in the British Museum*, I, 1893, No. 125. The Arabic charm, *Rylands Library* No. 467, resembles very closely certain Ethiopic charms. The Coptic transmission of at least some of the parts of the Abyssinian amulets is seen in the Ethiopic form of the so-called Sator Formula. The Latin form of the palindrom is SATOR. AREPO. TENET. OTERA. ROTAS; and the

For there is none other god beside thee,
 That dispensest the floods.
 Adonai! Abrathona! Jaw! Jaw!
 The Great God,
 That poureth them out,
 That ridest upon the powers,
 That casteth forth the demons,
 That terrifieth them in thy might,
 The Father Almighty!

God of the ages,
 Father of the everlasting,

Coptic form (Crum, *British Museum* No. 524, of A.D. 600-750) **САТΩΡ · ΑΡΕΤΩ · ΤΕΝΕΤ ·**
ΩΤΕΡΑ · ΡΩΤΑΣ, with the *p* changed to *t* under the influence of the other four *ts*. In the
 Abyssinian text the form is **SĀDŌR. ARŌDĀ. DĀNĀD. ŌDĒRĀ. RŌDĀS**. Aside
 from the corruption of the second word, which was not discovered because it was not used
 in a palindrome, the changes are due to the characteristic Coptic confusion between *t* and *d*.
 Coptic origin and Arabic transmission are seen in Ethiopic Ba'ūnāt, with its variant Baw-
 wāna, which are derived from Coptic **BOONE**, *invida*, the Woman with the Evil Eye, through
 Arabic **بَوُونَة**, variously read as **بَوُونَة** and **بَوُونَة**. Coptic or Greek transmission and
 Hebrew origin are seen in the name of the Abyssinian child-stealing witch Werzelyā, in
 Coptic **ΒΕΡΖΗΛΙΑ** (Crum, *British Museum* No. 524), where *b* is a kind of *w*, and in Hebrew
 the theoretical feminine adjective **בְּרוּלִיָּה**, the Woman of Iron. Is it possible that the fury
 of Shenute and the tradition of it drove out and kept out of Egypt most of this sort of
 superstition? Nowadays Copts do not, to my knowledge, manufacture or wear amulets in
 either Coptic or Arabic; whereas Abyssinia is full of them. Shenute (died 451),
 opposing not merely pagan survivals but paganism itself, says in a fragment in the Borgia
 Collection (Zoëga, *Catalogus Codicum Copticorum*, 1810, p. 459):

ΟΥ ΜΟΝΟΝ ΝΑΙ ΑΛΛΑ ΕΥΕΙΡΕ ΟΝ ἩΠΕΞΡΟΟΥ ἩἸΖΑΛΛΑΤΕ ΕΛΥΜΕΖ ΖΕΝ-
ΧΩΜΕ ΝΑΥ ἩΜΗΤῆ ἩΨΑΧΕ ἩΑΓΡΟΝ ΧΕ ΤΙΓΞ ΤΙΓΞ ΚΟΥΑΞ ΚΟΥΑΞ ΕΥΧΩ
ἩΜΟΣ ΧΕ ΕΝΕΙΡΕ ἩΠΕΞΡΟΟΥ ἩἸΖΑΛΛΑΤΕ . ΕΤΒΕ ΠΑΙ ΛΥΜΟΥΤΕ ΕΠΙΧΩΜΕ
ΧΕ ΟΡΝΙΘΕC

"Not only these things! They also make the sound of birds, having filled books, for
 themselves and you, with vain words: Tinks! Tinks! Kwaks! Kwaks! saying: We
 are making the sound of birds. Hence they call the book Ornithes."

The incorrigibly sarcastic Shenute treats his opponents with the unfairness of a cari-
 caturist. The title, "Ornithes," birds or auguries, of some real or imagined book, gave him
 opportunity to laugh at the chirping Tinks! Tinks! and the quacking Kwaks! Kwaks!,
 words which, by the way, resemble Abraxas, Abrasax, and many other magical "names."
 Shenute's ridicule is probably designed for the ears of men less learned in these matters than
 himself. But it was needed, and seems to have been effective.

That giveth healing,
That strengtheneth,
That healeth diseases,
For thou hast power in respect to them that are oppressed,
Those who are imprisoned,
That art friendly to every one that calleth upon thy *names*:
Jaw! Adonai!
Every name by which I invoke thee,
Be it male, be it female,
Be it any one asking thee,
For thou guardest the souls,
Be it *by* water or oil,
By thy holy name,
That they may be well,
To the end that every man may know that
Thine is the power, and the glory,
World without end,
Amen!

I. INDEX OF COPTIC WORDS AND FORMS

αἰο, 260	ταλαι, 288
αλες, 323, 325	ταχροειт, 122
αη, 272, 287, 299, 302	те-, 120
αp-, 122	τει-, 252
αρε-, 122	тере, 222
в pro оу, 283	τι ε-θη (?), 337
βερζηλια, 382	тp-, 122, 279
βοone, 382	тφη, 125, 222
βοδ̃q̃, 202	оу pro в, 283
βωλ ἡη, 339	оу ἡη оу, 365
δε, 281	оуβ̃d̃, 179
ε-θωφ, 355	оуηηв, 207
ερε-, 122	оуφηη̃ εpооу ἡη, 337
ετερε-, 122	χοιακ̃q̃, 124
ετ̃p-, 122, 254	ω pro оу, 236
εζpαι̃ ε-χο, 299	ψανт̃η, 252
εδοоφ, 355	φε, 299
εδωφ, 355	φελит, 261
η = ειε, 140	φμον, 124, 273, 365
κη εζpαι̃ = προκει̃μενον, 123	φoi, 124, 237
κφ, 253	φoiφ, 237
κφ (εζpαι̃?) = προτιθ̃έναι, 123, 360	φoη̃η̃τε, 238
κφπε, 121, 284	φωφηε, 123
κφψ̃т̃, 120	ζαλ, 181, 196
κφζ, 360	ζарηу, 303
micε, 360	ζαζτηη, 124
μοуc, 338	ζεβεte, 179
ἡпαι, 123, 220, 233	зен, 279
ἡпate-, 362	ziaλ, 124, 181
ηαζἡη̃т̃, 273	ziβε, 124
ηεκ-, 273	ζλοоλε, 360
ηοδ̃, 355	ζмон, 365
ἡте, 273	x, sound of, 120
ἡтоκ, 123, 222, 276, 295	xoe, 124, 289
пiφe, 125, 232	δ, sound of, 355
ποке, 120, 250, 289	δηδ̃η, 256
p-, 122, 254	δ1, 132
сωἡη̃т̃, 124	дооуx, 179
сωте, 243	δωλ̃z̃, 273, 365
тав-, 179	q̃-θ̃, 129, 251, 321
таве, 298	

II. INDEX OF GREEK WORDS

- A**, 129
ΑΓΑΘΑΡΤΟΣ (ακαθαρτος), 231
 αγαθος (ΑΓΑΘΟΝ, -ΟC, -ΩC), 140, *et passim*
 αγαπη, 161, *et passim*
 αγαπητος, 161
 αγγελικη, 133, *et passim*
 αγγελος, *passim*
 αγια (ΘΑΓΙΑ), 145, *et passim*
 αγιος, 321
 αγριον (ΑΓΓΡΙΟΝ), 217
 αγωνια, 179
 αγωρα, 309
 αινος, 143
 αισθανεσθαι (ΑΙCΘΑΝΕ, ΕCΘ-), 187, *et passim*
 αιτειν (ΑΙΤΕ), 325
 αιχμαλωσια (ΚΧΜΑΛ-), 151
 αιων (ΑΙΩΝ, ΕΩΝ), 129, *et passim*
 αιωνιος (ΕΩΝΙΩΝ), 323
 ακαθαρτος (ΑΓΑΘ-), 231
 ακροατης, 140
 ακτις (ΑΚΤΙΝ), 194, 212
 αληθεια (ΑΛΙΘΙΑ), 138
 αληθινος (ΑΛΥΘ-), 301, 310
 αληθως, 133, *et passim*
 αλλα, 136, *et passim*
 αλλοτριον, 173
 αμελειν, 198, 280
 αμελης (-ΗC, -ΙC), 233, 241, 272, 313
 αμελεια, 313
 αμην (ΖΑΜΗΝ), 247, *et passim*
 αναγκη (-ΓΓΗ, -ΚΓΗ, -ΝΓΗ), 120, 218, 263, 323
 αναγνωσις, 241
 αναληψις (ΑΝΑΛΗΨΙC), 250, 281, 298, 318
 αναλωμα (ΑΝΖΟΛΟΜΑ), 191
 αναστασις, 316
 αναχωρειν, 221, 286
 ανομια, 157, 255, 313, 314
ΑΝΖΟΛΟΜΑ (αναλωμα), 191
 ανοσιος (ΑΝΖΟCΙΟC), 136
 αξιος, 131
 αξιωμα, 197
 αορατον (ΑΖΟΡΑΤΟΝ), 130
 απανταν, 246
 απαξ (ΖΑΠΑΞ), 299
 απειλη (ΑΠΥΛΗ), 290
 απιστος, 151, *et passim*
 απλους (ΖΑΠΛΟΥC), 168
 απλως (ΖΑΠΛΩC), 299
 απο, 321
ΑΠΟΤΑΚΡΙΑ (ποδαγρα), 191
 αποδημα (ΑΠΟΔΥΜΙΑ), 138
 αποδημος (ΑΠΟΔΥΜΟC), 138
 αποθηκη (ΑΠΟΘΥΚΗ), 250, *et passim*
 απολογια, 158, 267
 απολογιζεσθαι, 283
 απομερους (ΑΠΟΥΜΕΡΟC), 207
 αποστολος, 260, 308
 αποφαινειν (ΑΠΟΦΑΝΕ), 151, 272
 αποφασις, 315
 αρα, 313
 αργος (-ΟΝ, -ΩΝ), 270, 271, 284
 αρετη, 259
 αριστον (-ΩΝ), 149
 αρνεισθαι (ΑΡΝΑ), 172
 αρσενοκοιται, 376
 αρχαγγελος, 129, *et passim*
 αρχειν, 195, 200, 230
 αρχηπεπισκοπος, 129, 249
 αρχηπροφητης, 152
 αρχηστρατηγος, 155
 αρχων, 155, 294, 296
 ασεβης, 317
 ασθενης, 137, 312
 ασπαζεσθαι, 290, 291, 299
 ασπασμος, 146, 357
 ασχημονειν (ΑCΧΥΜΟΝΗ), 135
 ασωματος, 133, 145, 147
 ατακτος, 230, 237
 αυγουσταλιος, 284, 369

- ἀνξάνειν, 156, 277
 ἀφελής (ΑΦΕΛΛΙC), 163
 βαπτίζειν (ΒΑΠΤΙΖΕ), 304, 307
 βασανίζειν, 180, 182
 βασανος, 197, 294
 βασιλικον, 197, 256
 βημα, 283
 βιος, 228, 257, 258
 βο-θ (βοθθειν), 129
 βοθηθαι, 122, *et passim*
 βοθθειν, 129, 218
 γαρ, 143, *et passim*
 γενεα (ΓΕΝΑΙΑ), 257
 γενος, γενη, 143, *et passim*
 γερονσια (ΚΥΡ-), 246, 358
 γραμματειον (ΓΡ-, ΚΡ-), 120, 166, *et passim*
 γραφειν, 321
 γραφη, 274, 286, 291, 307
 δαιμονιον, 340, 179, *et passim*
 δαιμων (ΔΑΙΜΩΝ, ΤΑΙΜΩΝ), 226, 231, 323
 δε, 148, *et passim*
 δημοc (ΔΥΜΟC), 246
 διαβολοc, 141, *et passim*
 διαθηκη (ΔΙΑΘΥΚΗ), 143
 διακονειν (ΔΙΑΚΟΝΕΙ), 133, 138, 143, 190
 (ΓΙΑΓΩΝΕΙ), 224
 διακονιτης, 138, 148
 δικαιοc, 131, 246, 280
 διωκειν (ΤΙΩΚΕΙ, ΤΕΙΟΚΕ), 231, 238
 δρομευc (ΓΡ-), 202
 ΔΥΜΟC (δημοc), 246
 δυναμιc (ΔΙΝ-), 178
 ΔΥΡΑΝΝΟC (τυραννοc), 317
 δωρεα, 215, 226, 258
 δωρον, 216, 218, 223, 256
 εγκλεισθαι (ΚΛΗCΘΕ), 325
 εγκρατεια (ΕΓΡΑΔΙΑ), 278
 εγω, 321
 ει μητε (ΕΙΜΗΗΤΕ), 319
 εικων (ΕΙΚ-, ΘΙΚ-, ΖΙΚ-), 156, 250, 291, *et passim*
 ειρηνη (ΕΙΡ-, ΕΡ-, ΙΡ-), 242, 250, 277, 308
 ειτα (ΕΙΛΑ, ΕΙΤΑ), 167, 171, 268, 306, 308
 ειτε (ΙΤΕ), 325
 εκκλησια, 234, *et passim*
 ΕΚΟΤΗCΠΟΤΗC (οικοδεcπ-), 120, 144
 ελαχιcτοc, 297, 312, 321
 ελπιζειν (ΖΕΛΠΙΖΕ), 223, 322
 εμφανεcθαι (ΜΦΑΝΗCΘΑΙ), 153
 εν οcψ (ΗΖΟCΟΝ), 123, 264
 εναγειν (ΕΝΕΓΕΙ), 178
 ενοc, 143
 εντολη, 287
 ενωχλει, 150
 εξομολογiccθαι, 211
 εξομολογηcic, 154
 εξοριcτια (ΚΞΟΡΙCΤΑ), 136
 εξουcια, 264, 315
 επαινοc (ΕΠΕΝΟC), 258
 επαρχοc, 197
 επειδη (ΕΠΙΑΗ), 120, 123, 318, *et passim*
 επειτα, 120, 169
 επιθυμειν, 270
 επιθυμια, 271, 278
 επικαλειν, 323, 325
 επιcκοπιον, 123, 286, 297
 επιcκοποc, 297
 επιcτολοφοροc, 152
 επιτελειν, 245, 283
 επιτροποc, 163
 εργαcια, 229
 εργατης (ΡΓΑ-, ΡΚΑ-), 227, *et passim*
 ερημοc, 152
 ερμηνεια (ΘΡΜΙΝΙΑ), 134
 ΕCΘΑΝΕ (αιcθανεcθαι), 189
 ετοιμαζειν (ΖΥΔΥΜΑΖΕ), 144
 ετοc (ετοуc), 321
 ευαγγελιον, 265, 316
 ευκαθαριζειν, 298
 ευκαιρια (ΕΥΚΕΡ-, ΕΥΚΥΡ-), 181, 231, 238
 ευceβηc, 172, 176, 287
 ευφροcυνη, 267
 ευχαριcτειν (ΕΥΧΑΡΙCΤΟΥ), 166
 ευχη (ΕΥΧΑΙC), 321
 ΕΩΝ (αιων), 325
 ΕΩΝΙΩΝ (αιωνιοc), 323
 ζωγραφειν (ΖΩΓΡΑΦΙ), 309
 ζωγραφια (ΖΩΓ-, CΟΓ-), 275, 295, 297
 η, *passim*
 ηλικια (ΘΥΛΙΓΙΑ), 208
 ΘΑΓΙΑ (αγια), 145, *et passim*
 θαρρειν (ΘΑΡΕΙ), 175
 θεοc (ΠΟC), 323
 θεοτοκοc, 249, *et passim*

- θεραπευειν (ΘΕΡ-, ΘΑΡ-), 171, 325
 θεωρειν, 138, 221, 225, 277
 ΘΙΚΩΝ (εικων), 291, *et passim*
 ΘΙΑΗΗ (Ιερουσαλημ), 254
 θλιβειν, 148, 325
 θλιψις, 232, 262, 303
 ΘΟΡΑΣΙC (ορασις), 150
 ΘΟΡΜΗ (ορμη), 149
 θρησκεια (ΘΡΙCΓΙΑ), 254
 ΘΡΜΙΝΙΑ (ερμηνεια), 134
 θρονος, 155
 ΘΥΛΗ (υλη), 218
 θυμος, 290
 θυριον, 219, 220
 θυσια, 318
 θυσιαστηριον (ΘΥC-, ΘΙC-), 178, 186,
 188, 285
 ιεροψαλτης (ΦΙΕΡΟ-, ΨΥΕΡΟ-), 132, 281
 ικανος (ΪΚΑΝΟC), 254, 278
 ινα (ΪΝΑ), 325
 ινδικτιων (ΝΔΙΚΑΙΟΝΟC), 321
 ΙΤΕ (ειτε), 325
 ΙΩ, 323
 καθαριζειν, 259
 καθарος, 255, *et passim*
 καθηγεισθαι (ΚΑΘΗΓΕΙ), 301
 καθολικος (-Η, -ΟΝ), 261, 299, 304
 και, 321
 και γαρ, 141, *et passim*
 καινη, 143
 κακια, 244
 κακως, 265, 271, 316
 καλως, 199, 264, 265, 316
 καμισιον, 168
 καν, 274
 ΚΑΝΑΛΕC (καταλαλειν), 319
 κανων, 260
 καρπος, 156, 276, 277
 κατα, 134, *et passim*
 καταβολη, 322
 καταλαλειν (ΚΑΤΑ-, ΚΑΝΑΛΕC), 270, 319
 καταλαλια, 141, 244
 καταλαμβάνειν (ΚΑΤΑΛΑΒΑΝΕ), 158
 κατανταν, 269
 καταφρονειν (ΚΑΤΑΦΡΟΝΗ), 177
 κατηγορια (ΚΑΤΟΙΓ-), 156
 ΚΓΡΑΜΜΑΤΙΟΝ (γραμματειον), 120
 κελευσις, 149
 κεντηναριος (ΚΙ[Ν]ΤΙΝΑΡΙΟΝ), 160, 336
 κεντρος, 323
 κεφαλαιον (ΚΑΙΦΑΛΙΟΝ) 167, 172
 κηρυξ (ΚΥΡΙΞ), 138, 143
 κηρυσσειν (ΚΙΡ-, ΚΥΡΙΖCΕ), 143, 151
 κινδυνος (ΚΥΝΤΙΝΟC), 240
 ΚΙΡΥΖΕ (κηρυσσειν), 151
 ΚΚΛΗΣΙΑ (εκκλησια), 234, *et passim*
 κληρονομειν (ΚΛΗΡ-, ΚΛΙΡ-), 275, 322
 κληρουν (ΚΛΙΡΟΥ), 256
 ΚΛΗCΘΕ (εγκλεισθαι), 325
 ΚΞΟΡΙCΤΑ (εξοριστια), 136
 κοινωνια, 319
 κολασις, 184, 300, 301
 κολλοθος, 321
 κοσμος, 142
 ΚΡΑΜΜΑΤΟΝ (γραμματειον), 120
 κριμα, 184, 225
 κρινειν, 183, 319
 κρισις, 316
 κριτης, 263, 315, 316
 κυκλος, 130
 κυριακη, 216, 260, 304
 ΚΥΡΙΖCΕ (κηρυσσειν), 143
 ΚΥΡΙΞ (κηρυξ) 138, 143
 ΚΥΡΟΥCΙΑ (γερονσια), 246
 ΚΧΜΑΛΟCΙΑ (αιχμαλωσια), 151
 λαμπαc, 231, 238, 261
 λανθανειν, 164
 λαοc, 151, *et passim*
 λειτουργοc (ΛΙΤ-), 137
 λευκοc, 256
 ΛΗΠΗ (λυπη), 261
 ληστης (ΛΙCΤΗC), 201
 λογοθετης, 283
 λογοc (account), 163, 164, 168
 (discourse), 249
 (Christ), 129, *et passim*
 λογχη, 182
 λοιμοc, 279
 λοιπον, 225, *et passim*
 λυπη (ΛΗΠΗ, ΛΥΠΗ, ΛΥΠΕΙ), 261, 267, 268
 μαθητης, 291
 μακαριζειν, 257, 277
 μακαριοc, 136, 281, 286, 322
 μαλακοc, 318, 376, 378

- μαλιστα, 129, 183, 184, 245
 μαργαριτης, 256
 μαρτυριον, 159, 219, 350
 μαυρος, 354
ΜΕ ΓΕΝΟΙΤΟ (μη γενοιτο), 134
 μελας, 354
 μελιογραφος, 164
 μελος, 117, 123, 277, 335
 μεν (**ΜΗΝ**), 121, 245, 308
ΜΕΝΗ (μηνι), 321
 μερος, 117, *et passim*
 μεσοτης, 358
 μετανοειν, 273, 306
 μετανοια, 301, 302
 μετρον, 138
 μη γενοιτο (**ΜΕ ΓΕΝ-**), 134
 μην, 321
 μητατωρ (**ΜΗΤΑΤΩΡ**), 152
 μιλιον, 207, 217
ΜΗ (μεν), 245, 308
 μονη, 123, 149
 μονογενης, 143, 207, 215, 279
 μυστηριον (**ΜΥΣΤΗΡΙΟΝ**), 282, 307, 319
 ναυκληρος, 322
ΝΑΙΚΑΙΟΝΟΣ (ινδικτιών), 321
 νηστεια (**ΝΗΣΤΙΑ, ΝΙΣΤΙΑ**), 228, 260
 νηστευειν, 206, 223
 νικαν, 129
ΝΙΣΤΙΑ (νηστεια), 260
 νοειν (**ΝΟΙ**), 162, 163
 νομος, 129, 173
 νους, 303
ΝΥΟCON (εν οσω), 123, 264
 ο (του), 321, *et passim*
 οικοδεσποτης (**ΕΚΟΤΗΣΠ-**), 120, 144
 οικονομια, 144, 148
 οικονομος, 131, 152, 321
 οικουμενη (**ΙΚΟΥΜ-**), 135, 144
 ολοκοτινος (**ΖΟΛΟΚΟΤΤΙΝΟΣ**), 337, 166, *et passim*
 ολως (**ΖΟΛΟΣ**), 170, 266
 ομοιως (**ΖΟΜΑΙΟΣ**), 192, 202, 310
 ομολογισθαι, 203
 ομοουσιος, 321
 οπως (**ΟΠΟΣ**), 321
 οραμα (**ΖΟΡΟΜΑ**), 194, *et passim*
 ορασις (**ΘΟΡΑΣΙΣ**), 150
 οργη, 302, 303
 ορθοδοξος, 282, 322
 ορμη (**ΘΟΡΜΗ**), 149
 ορνις (ορνιθες), 382
ΖΟΡΟΜΑ (οραμα), 194
 ορφανος, 161, 261, 262
 ουδε, 165
 ου μονον, 173
 παθειν, 175
 παθος, 240, 278
 παλαια, 143
 πανδοχειον (**ΠΑΝΤΟΧΙΟΝ**), 311
 πανουργια, 244
 παντοκρατωρ, 138, *et passim*
 παντως (**ΠΑΝΤΟΣ**), 185, 186, 275
 παρα, 133, *et passim*
ΠΑΡΑΓΑΛΕΙ (παρακαλειν), 146, 189
 παραγγελλειν, 188, 204, 271
 παραδιγμα, 266
 παραδιδουν, 142, 196
 παραδοξον, 226
 παρακαλειν (**-ΓΑΛΕΙ, -ΚΑΛΕΙ**), 146, *et passim*
 παραμυθια (**-ΜΙΘΙΑ** = interest), 123, 167, 172, 338
 παραφυσις, 376
 παρθενος, 138, *et passim*
 πατριαρχεις, 129, 322
 περιεργαζεσθαι (**ΠΕΡΙΡΓΑΖΕ**), 207
 περισπαν, 273
 πιστευειν, 210, *et passim*
 πιστις, 278, 290, 299, 322
 πιστος, 145, 242, 293, 294
 πλαναν, 279
 πλαξ, 179
 πλασσειν, 272
 πληγη (**ΠΛΥΓΗ**) 219, *et passim*
 πλην, 175, 207, 226, 266
 πληροφορειν, 175
 πνευμα (**ΠΝΑ**), 129, *et passim*
 πνευματικον, 243
 ποδαγρα (**ΑΠΟΤΑΚΡΙΑ**), 191
 πολις, 129, 159, 185
 πολιτεια (**ΠΟΛΥΤΙΑ**), 224
 πονηρια (**ΠΟΝΙΡΙΑ**), 244
 πονηρος (**ΠΟΝΥΡΟΝ**), 141, 279
 πορνευειν, 270

- ΠΙΟΣ (θεός), 323
 ποσφ μαλλον, 271
 πραγματεια, 160
 πραγματευεσθαι, 163, 165, 167
 πραγματευτης, 160
 πραξις, 137
 πρεσβεια (ΠΡΕΣΒΙΕΣ), 321
 πρεσβευτης, 278
 πρεσβυτερος, 321
 προκειμενον (ΠΡΟΚΥΜΕΝΟΝ), 280
 προκοπτειν, 318
 προς, 189
 προσδοκειν, 232
 προσεχειν (-ΕΧΕΙ, -ΥΧΕΙ), 194, 200
 προσκυνειν (ΠΡΟΣΚΥΝΗ), 135, 292
 ΠΡΟΣΥΧΕΙ (προσεχειν), 200
 προσφορα, 245, 283
 προφητης, 148, 251, 317
 ΡΓΑΤΗΣ (εργατης), 271, *et passim*
 ρητον (ΖΡΗΤΩΝ), 307
 ρητωρ (ΖΡΗΤΩΡ), 139
 ΡΚΑΤΗΣ (εργατης), 290, *et passim*
 σαβαωθ, 155, 334
 σαββατον, 260
 σαρξ, 134, *et passim*
 σεραφειν, 154, 241
 ΣΙΛΑ (συρειν), 195
 σκεπαζειν, 129, 234
 σκευη (ΣΚΕΥΕ, ΣΚΗΥΕ), 142, 268, 288
 σκευος, 319
 ΣΟΓΡΑΦΙΑ (ζωγραφια), 295, 297
 σοφος, 153, 315
 σπουδη (ΣΠΟΔΗ), 322
 ΣΠΡΑΚΙΣΣΕ (σφραγιζειν), 323
 ΣΡΟΥ (σταυρουν), 134, 291
 σταυρος, 234
 σταυρουν, 134, 278, 291
 στολη, 212
 σγρατευμα, 135
 στρατηλατης, 232
 στρατοπεδαρχης, 139
 συγγενης (ΣΥΝΓ-), 120, 208
 συγνωμη, 137
 ΣΥΓΕ (συναγειν), 241
 συγκλητος (ΣΥΓΛ-, ΣΥΝΚΛ-), 120, 222, 246
 ΣΥΘΙΑ (συνηθεια), 211
 συναγειν, 241, 260
 συναγωγή, 271
 συναξις, 222, 351, *et alibi*
 συννηθεια, 211
 συνουσια, 253, 360
 συρειν (ΣΙΛΑ, ΣΥΡΑ), 192, 195, 200
 σφραγιζειν, 189, *et passim*
 σχημα, 205, *et passim*
 σωμα, 132, *et passim*
 σωτηρ, 207, 247
 σωφροσυνη, 358
 ταγμα (ΤΑΓ-, ΔΑΓ-), 147, 154, 208, 315
 τακτικός (ΤΑΓΔΙΚΟΣ), 120, 148
 ΤΑΙΜΟΝ (δαιμων), 323
 ταιλαιπωρος, 269, *et passim*
 ταφος, 274, 314, 315
 τε, 278
 ΤΕΙΟΚΕ (διωκειν), 238
 τεχνη (ΤΗΧΗΝ), 227
 ΤΙΑΓΩΝΕΙ (διακονειν), 224
 τιμη, 147
 ΤΙΩΚΕΙ (διωκειν), 231
 τολμα, 158, 178, 180, 300
 τοπος, 129, *et passim*
 τραπεζα, 299
 τριας, 306
 ΤΡΟΜΕΥΣ (δρομευς), 202
 τυπος, 134
 υιος, 321
 υλη (ΘΥΛΗ, ΖΥΛΗ), 217, 218
 υμνωδος (ΖΥΜΝΟΤΟΣ), 130
 υποκρισις, 132
 υπομενειν (ΖΙΠΟΜΕΝΕ), 252
 ΦΙΕΡΟΨΑΛΤΗΣ (ιεροψαλτης), 281
 φονος (φθονος?), 244
 φορειν, 134, *et passim*
 φυσις, 135
 φωνη, 136
 χαιρειν, 139, 145
 χαλκιν, 230
 χαριζεσθαι, 185, *et passim*
 χαρις, 129, 246, 321
 χαρτης, 168, 174
 χειμων (ΧΙΜΩΝ), 240
 χειρουβειν, 154, 241
 χερσος, 217
 χηρα, 262
 χρεια (ΧΡΙΑ), 162, 166, 170, 172

χρεωστειν (χρεωσ†), 170

χρημα, 142, *et passim*

χρηστος (χριστος), 278

χρημα (χρημα), 167, 178

χωρα, 160

χωρηγειν, 162, 312

ψαλλειν, 242, 274

ψαλμος, 251

ψυχη (†γχη, †ηχι), 171, *et passim*

ω, interjection, 129, 135, *et passim*

ωφελειν, 191

ως (ως), 243, 313

ωστε (ωσδε), 224, *et passim*

ζαμην (αμην), 247, *et passim*

ζικων (εικων), 156, 158, 289, 290

ζιπομενε (υπομενειν), 252

ζο con (εν οσφ), 264

ζυαγμαζε (ετοιμαζειν), 144

ζεροφαλτης (ιεροψαλτης), 132

ζηηνοτος (υμνωδος), 130

δινητιναριον (κεντηναριον), 160, 336

III. INDEX OF BIBLICAL PASSAGES

- Gen. iii. 19, 365
 Exod. xx, 7, 331
 Exod. xx, 16, 328
 Levit. xv, 11 f., 365
 Deut. v, 11, 331
 I Kings xiii, 24 ff., 347
 II Kings xxiii, 35, 361
 Job i, 6 ff., 335
 Job iii, 1, 366
 Ps. v, 7, 331, 340
 Ps. xlvii. 2. 359
 Ps. lxi, 12, 366
 Ps. lxiii, 331, 340
 Ps. lxxvii. 3-4. 368
 Ps. lxxxvi. 3. 359
 Ps. cii. 20. 328
 Ps. cxvii, 24, 328
 Ps. cxliv, 2, 375
 Prov. xix, 9, 331, 340
 Is. vi, 3. 334
 Jer. xxxvi. 21. 378
 Ezek. xxxiii, 11, 374
 Ezek. xl. 334
 Ezek. xlv, 2, 360, 361
 Dan. vi, 22, 347
 Dan. viii, 16, 333
 Dan. ix, 21, 333
 Bel and the Dragon, 31-38, 333, 347
 Nahum i, 15, 131
 Tob. iv, 15, 328
 Tob. v. 14, 378
 Tob. viii, 3, 355
 Zech. viii, 17, 328

 Matt. v, 37, 341
 Matt. vii, 12, 328
 Matt. xiii, 46, 361
 Matt. xvi, 26, 364
 Matt. xviii, 12, 327
 Matt. xviii, 20, 331
 Matt. xxv, 8, 362
 Matt. xxv, 34, 380
 Luke i, 19, 333, 334
 Luke i, 28, 330, 332
 Luke i, 31, 332
 Luke ii, 7, 360
 Luke ii. 8 ff., 334
 Luke vi, 31, 328
 Luke xiv, 4, 327
 Luke xxiii, 42, 330
 John v, 29, 377
 Rom. ii, 6, 360
 Rom. ii, 8-9, 373
 Rom. vii, 24, 366
 I Cor. vi, 9 f., 366, 376
 I Cor. xi, 27, 378
 I Cor. xi, 30, 379
 I Cor. xi. 31 f., 379
 I Cor. xv, 57, 366
 I Cor. xv, 58, 379
 Gal. v, 22-24, 367
 Gal. vi, 7-8, 379
 I Tim. i. 13. 374
 Hebr. x, 31, 362
 Hebr. xxix. 21. 378
 Jas. i, 8, 363
 Jas. i, 27, 363
 Jas. v, 12 b, 341
 I Pet. ii, 22, 360
 I John ii. 21 f., 331
 I John iii, 8, 331
 Rev. iv. 11, 334

IV. INDEX OF NAMES AND SUBJECTS

- Abraham, 322
 Abrasax, 382
 Abrathona, 323, 382
 Abraxas, 382
 Abū-Ṣāliḥ, 380
 Abyssinian amulets, 128, 381
 Abyssinian magic, 355
 accounts, 336
 Achias, 317, 378
 Adam, 154, 255
 agents, 356
 Akhmīm, x
 al-Aḥmar, 356
 Albright, Wm. F., v
 Alexandria, 355, 359, 375
 'Alī al 'Arabī, x
 allegorical interpretation, 125
 Alpha-Omega, 327
 amulets, 128, 381
 Ananias, 317, 378
 angels, 126, 369
 Anna, 257, 361
 Annunciation, 332
 Apostolic Canons, 362
 Aristotle, 358
 Assumption, 359
 "augustalius," 284, 369
 authorship of homily, 359
 Barnett, L. D., v
 Bar Ṣalibī, 368
 Bāryā, 356
 Bes, 355
 birth from a man, 360
 black (devil), 354
 bleeding images, 368
 Boak, A. E. R., 126
 bond, 337
 Budge, Sir E. A. W., v, 115, 116
 Burton, Sir Richard F., 377
 Caesareum, 311, 322, 371, 375
 Celestinus, 125, 126, 327
 Christ, 129, *et passim*
 Christian, 287, *et passim*
 Christology, 329
 church, behavior at, 357
 Church of the Archangel Gabriel, 115, 379, 380
 circumstantial negative, "lest," 123
 City of the Great King (womb of the Virgin), 360
 Cloud of Life, 332
 colophons, 115, 117, 118, 126, 379, 380
 conception by hearing, 332
 conversions of Jews, 368, 373, 374
 Coptic amulets, 381
 Council of Elders, 358
 cross, 356, 380
 Crum, W. E., v, 115, 356
 cure by shock, 345
 cursive, 118
 Cyrillus, nephew of Theophilus, 124, 369
 Daniel, 149, 333
 dating of MS., xv ff., 118, 125
 David, 251, 274, 281, 358
 de Revières, Arthur, xxvi
 de Rustafjaell, xi
 death, 377
 demons, 340, 356, 363, 382
 Denga, 355
 desecration by Jews, 368
 Devil, 335, 351, 357
 devil, red, 355
 devil, tall, 355
 Dinkas, 355
 Diocletian, 321, 379
 dogs of Allah, 347
 Dorothe, 322, 388
 Dorotheos, 380
 dove (Mary), 361
 dumbness, 343
 Edfū, xi, 115
 edition, plan of, xxiii f.

- eikon, 359
 eikon restores health, 372
 Emmanuel, 256
 Emperor, 358, 375
 Enemy (Satan), 355
 eons of light, 327, 328, 333
 Ephrem, 360
 Eshmunēn, x
 Esnē, 115, 380
 Ethiopian, 355
 Eucharist, 330
 Eudronius, 322, 380
 Evagrius, 330
 evil-eye, 382
 Exodus, 334
 Fayūm, x, xi, 115, *et passim*
 Flavius Novus, 371
 Freer, Charles L., v, x
 Freer Collection, ix
 future tense, 123
 Gabriel, 321, 327, *et passim*
 meaning, 328, 332
 Messenger, 327, *et passim*
 shrine of, 336, *et passim*
 ghūl, 354
 Gibbon, 377
 gout, 345
 "graft," 336
 Greek language, 118, 379
 Habakkuk, 333
 Hebrew, 250, *et passim*, 359, 368
 Hezekiah, 358
 Hyvernāt, Henri, v, xvi, 115, 118
 illiteracy, 336
 image of Emperor, 375
 intercession, 126, 358, 361
 interest, 338
 inundation, 335
 "invida," 382
 Isaac, 322
 Israel, 317
 Jacob, 322
 James, 261
 Jeremiah, 317
 Jesus, 129, 158, *et passim*
 Jews, 302, 305, 368, 373
 Joakim, 256, 257, 361
 Job fragment, 110
 John, 316, 321
 Jonas, fast of, 362
 Joseph, 256, 361, 380
 Josiah, 358
 Judas Iscariot, 117, 331
 Kennard Papyri, xxvi
 Kenyon, Sir Frederic G., v
 Kesaria, 380
 king, title of emperor, 126
 (vs. tyrant), 378
 kissing of eikon, 370
 Kollothos, 379
 lamb (name of the Virgin), 334
 land-measurer (name of Gabriel), 334
 Lane, E. W., 356
 Leah, 322
 lions, 333, 347, 350
 and saints, 333
 loans, 337
 Logos (the Word), 129, *et passim*
 Mareotis, 371
 Mary, 278, 359 ff., *et passim*
 Mercurius, St., 115, 321, 379
 Messiah, 257
 Mesore, 359
 "metator," 152
 Michael, 355
 Middle Egyptian, 116, 128
 minute volumes, xi ff.
 miracles, seen by homilist, 351
 moderation, 358
 Monastery of St. Mercurius, 115
 Monastery of the Vinedresser, x
 Morgan Library, vi
 Moses, 334
 names, in magic, 383
 Nazarene, 293
 negro, 354
 Nestorius, 125, 329, 350
 Nile, 335
 ninety-nine, 327, 358, 359
 Nineveh, fast of, 362
 Nubian, 354
 oath, at shrine, 340
 obelus, 118, 119
 Odes of Solomon, 360, 361

- Odyssey, 355
oil or water, magic, 383
ornament, 117
one God, 354
palsy, 343
painless birth, 360
patriarchs, 380
Paul, 278, 319
penetration of matter, 360
perjury, 328, 331
Perry, A. M., v
persecution (?), 359
Philip, the rich man, 336
Philotheos, 322, 380
plague (?), 359
"praefectus augustalis," 369
prayer, 328
provenance of MSS., x, 115
psalter mss., xxiii
punctuation, xviii, 118
questioning of soul, 358
Rachel, 322
Rebecca, 322
repository, 338
riches, 337
ring-signs, 128, 381
River Nile, 335
Romans, 246, 358
Rome, 327, 348, 349, 358
"round" letters, xv
Sabaoth, 334
sabbath and Lord's Day, 362
saints, 126
 and lions, 333
Sammeas, 317, 378
Sanders, H. A., v, x
Saracens, 379
Sarah, 322
Satan, 169, 240
sātōr-formula, 381, 382
scrying, 356
Senate, 358
Shenute, 355, 377, 382
ship-owner, 380
shrine, 351
sign of cross, 353
sins, 365, 378
Sisinnios, 322, 380
Solomon, 358
spelling, xviii f., 119
Stephen, the poor man, 356
storehouse, 359, 369, 375
sweating, 348
syllable division, 119
synaxarium, 327, 347, 359
synaxis, 351, 372
tablet of wood, 359, 370
Tacitus, 375
tall, Devil, 355
Talmud, 361
text of psalter, xxiii
Theognis, 358
Theophilus, 125, 249, 284, 359, 369
Theopiste, 380
Theopistos, 322, 380
theotokos, 334, 359
 doctrine of, 125
torment of the dying, 363, 365
Treasury of Pearls (Mary), 361
Typhon, 355
unbelief, 378
ungrateful steward, 336
"unnaturalness," 376, 378
Vaschalde, A. A., v
vellum, xv
Virgin, 359 ff.
virginity, 360 ff.
vow, 348
water or oil, magic, 383
Werzelyā, 382
White Monastery, x
wild beasts, 347
Winstedt, E. O., v
worm-holes, x, 116
writing, xv ff., 117, 118, 128
Zachariah, 333, 334
Zedekias, 317, 378

V. INDEX OF WORDS IN OTHER LANGUAGES

אדוני, 324, 382, 383

אוד, 340

اما بعد, 123

بؤونه, 382

Ba' ūnāt, 382

Bawwāna, 382

ברזליה, 382

حيلة, 124, 181

יהודה, 324

Jaw, 382, 383

בוש, 355

nōš, 355

ghūl, 354

centenarius, 160, 336

centrum, 323

charta, 168, 174

indictio, 321

milium, 207, 217

praefectus augustalis, 284, 369

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VIII. Intellectual Awakening: (I) Social and Literary Progress	XXIII. The Rise of Macedon to 337
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